

MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE

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ERNEST D. CHRISTIE
Publication Manager

WILL H. HOUGHTON
Editor

CLARENCE H. BENSON
Associate Editor

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No. 7

Editorials: —"If Christ Be Not Risen"; "Go!" "Why?"; How "Open" Are the Open Minds? "The Failure of the Church"; Something to Do for Your Preacher; Encouragement; Another Prophetic Conference; Correction.....	359	
The Mystery of Calvary.....	361	
O Christ of Calvary, This Lent (Poem)....	Alice Hansche Mortenson.....	362
Forsaken!.....	Kenneth S. Wuest.....	363
The Saviour Singing (Poem).....	Helen Howarth Lemmel.....	364
The Eschatology of the Resurrection.....	Charles D. Alexander.....	365
"Go Tell My Brethren".....	Leon I. Rosenberg.....	366
I Was a Refugee.....	Bartlett L. Hess.....	367
Children of New York's Missions.....	Pictorial.....	368
Bringing Back the King.....	Ralph Gale Turnbull.....	369
'Tis Finished (Poem).....	Max I. Reich.....	370
Easter Morn (Poem).....	Annie Louise Murphy.....	370
The Bible—Pattern and Power.....	Will H. Houghton.....	371
Apostolic Advice.....	Aubrey Plymouth White.....	373
Some Cast Nets; Others Mend Them.....	Carl Armerding.....	374
Candid Camera Shots at Founder's Week Conference.....	Pictorial.....	375
Founder's Week Conference Echoes.....	John R. Riebe.....	376
Greek Word Studies.....	Kenneth S. Wuest.....	377
Youth Page.....	Elizabeth Andrews Houghton....	378
Missionary Department.....	William H. Hockman.....	380
Our Monthly Potpourri.....	Clarence H. Benson.....	384
Truth Illuminated.....	William Norton.....	388
Practical and Perplexing Questions.....	Grant Stroh.....	390
International Uniform Sunday School Lessons.....	Harold L. Lundquist.....	392
For Sermon and Scrap Book.....	William Norton.....	398
Evangelistic and Bible Conference Fields..	Ernest D. Christie.....	401
Book Notices.....	John R. Riebe.....	404
Institute and Alumni.....	John R. Riebe.....	406
W-M-B-I.....		409
How Pearls Are Made (Poem).....	Louise B. Barrett.....	412

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March, 1940

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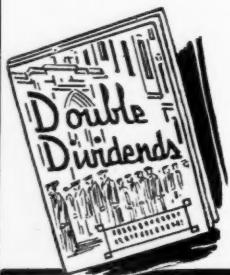
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MOODY MONTHLY

MARCH, 1940

EDITORIAL NOTES

The apostle Paul in his great message on the resurrection of Christ (I Cor. 15) well states the issues involved when he says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

"If Christ Be Not Risen"
What a sad "if" that would be had there been any question at all in the mind of Paul! But Paul is not expressing a doubt. He is registering his confidence. Christ died. Christ arose again. Of these two facts the apostle is always sure and on these two facts he predicates his message. Take away the fact and the message is gone. And we might as well say now that any preacher who discards these facts is entirely without a message. Any man who believes with all his heart in the atoning death and triumphant resurrection of Christ has a message for this or any age. And this message does not depend on current events or timely topics. It is not colored by yesterday's book or tomorrow's newspaper. It is permanent and of undiminished value.

But Paul does use another "if" in a sense of uncertainty. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). Paul was very sure of the resurrection of Christ, but he wasn't sure that he, Paul, would die before the return of Christ. The certainty of Christ's substitutionary death makes uncertain the death of each generation of believers from the cross to the second coming. Some day the procession of death will be interrupted, but if we do not happen to live until that day it is all right, for "we know" what we have in heaven by God's grace and the finished work of Christ.

♦ ♦ ♦

When we read the story of our Lord's resurrection as Matthew records it, we find that three times he uses the short, sharp, staccato "Go." When "Go!" you enter the book of Acts you "Why?" meet this sense of urgency everywhere. There is the realization that the person who knows the Christ of Calvary and of the empty tomb should be occupied with making Him known to others.

The phrase "the evangelization of the world in this generation" has been used frequently in the past three or four decades, but the idea is on every page of the book of Acts. Not the conversion of the world, but its evangelization.

Anyone who has outgrown that idea has outgrown the New Testament, for the Christ who said, "Go," also said, "Lo, I am with you, even unto the consummation of the age." Evidently then it was an agelong commission and a responsibility for each individual Christian.

Today, when so much of the world is occupied with war, the witnessing obligation rests heavier upon America than ever before. Some of the nations ordinarily sharing this missionary task are today loaded with other burdens and busy with other demands. If this country ever had a witnessing responsibility this is the day. "The king's business requireth haste," and this is the hour for every Christian to put all of himself into this matter of presenting a living Christ to a dying world.

Did you ever see the makeup of an evening paper, especially in a big city? Every press and every line of type seems to shriek, "Now!" The entire newspaper plant is geared to the idea of immediacy. You see it is a newspaper, and news is only news when it is fresh. After that it's history. The gospel means good news, and because it is news we must go with it to every land and every man.

♦ ♦ ♦

Some men explain their unbelief on the ground that their attitude has always been so fair and open that of necessity when they met How "Open" Are the Open Minds? modernism they in all honesty were bound to accept it. This is a pose of purity and virtue which history, observation, and experience prove to be mere self-deception. How many orthodox scholars have these martyrs to truth read? None! Of course, they again prove their intolerance by saying there are no scholars who are orthodox.

A friend was in the library of a certain liberal seminary (Oh, that it were liberal in spirit!) looking for a copy of one of Sir William Ramsey's great books, and there wasn't one to be found. They don't intend to have their students exposed to the other side of destructive criticism.

This is the historic attitude of theological liberals. In the Preface to the Bampton Lectures of 1869, Dr. R. Payne Smith, regius professor of Divinity at Oxford, slew the critics of his day as he set their opinions against each other. And the learned gentleman with gentle irony wrote, "Still, I can scarcely hope

that the negative critics will pay any attention to the arguments I have endeavored to offer." Right you are, brother! They are too busy playing a game called, "Follow the leader."

♦ ♦ ♦

We borrow the title of this editorial from *Fortune* magazine. The January issue of that periodical carried a serious and sad indictment of "The Failure of the Church" for its evident impotence in this critical hour. Here are a few striking sentences from the *Fortune* editorial:

"But while his (the American's) original debt to the Church is thus profound and utterly without price, it cannot be said that for the past hundred years or so, it has been much increased. It cannot be said that this period, characterized by the greatest material progress that man has ever made, is characterized by an equivalent spiritual progress. . . .

"We have, therefore, the peculiar spectacle of a nation which, to some imperfect but nevertheless considerable extent, practices Christianity without actively believing in Christianity. It practices Christianity because the teachings of the Church have been absorbed into its culture or ethos; but it fails to believe because it is no longer being effectively taught. The Christian leadership has passed from the hands of the Church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action. And this is another way of saying that there is no true Christian leadership at all. Hence the future of Christianity, and of its derivative political and social doctrines, has become imperiled."

What a strong statement and how deserving of contemplation! The editors responsible for this editorial seem to know what many self-elected Christian leaders have forgotten, that the Christian dynamic is not practice but teaching. And while you may have the good practices of Christianity continue for a time under the momentum of earlier doctrinal teaching, there will come a day of character failure some time after the Church has ceased indoctrinating.

Read that statement again: "We have, therefore, the peculiar spectacle of a nation which . . . practices Christianity without actively believing in Christianity." This is an explanation of the religious family which goes to make up the nation. The earlier generations had con-

victions based on faith in the revealed Word of God. Those convictions produced Christian character. But the present generation of that family is satisfied with the inherited morality and, sometimes under the advice of religious leaders, ignores or denies the teaching which originally produced the character.

The editors are concerned about the great host of ministers who reversed themselves as to war when America decided to participate in 1917. And rightly they warn concerning those who are once again in a 1914 attitude. Who knows what they will say if our country is dragged into the present war. But, Mr. Editor, we can introduce you to a considerable company of ministers whose position was and is consistent—whether 1914, 1917, 1939, or whenever. They are plain Bible believers who get their message from the Word of God and are not driven to the necessity of changing emphases. They are not of the group which run the gamut of "Prohibition Is the Kingdom of God," "Making the World Safe for Democracy," "A Christian Communism," "World Brotherhood and Neighborhood," "Collectives and the Kingdom," *ad infinitum*.

And here are the closing sentences of Fortune's editorial:

"The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

And what is that voice to be? Merely some inner mystical impression? No! It must be a real voice. Adolphe Monod, the great French preacher, answered that question a hundred years ago.

"I declare to you . . . that all the discussions which in latter years have been raised upon the inspiration and divine authority of the Word of God . . . have only confirmed me, though by ways and means which the wisdom of God has made rather various, in the unalterable conviction that when Scripture speaks, God speaks; when it proclaims His will, the way of salvation, the grand doctrine of sin and pardon, of the Father, the Son, and the Holy Spirit, what it tells us is not less assuredly true and absolutely true, than if at this moment the heavens were to open over our heads and the voice of God should thunder as of old on Sinai, telling us the same things."

Yes, we need to hear from God. Too many men in the pulpit haven't a message. They lost their message when they closed the Bible. But God still speaks to the world through His Word.

+ + +

Most ministers at times wish for an opportunity to slip back into a classroom for just two or three weeks of study and mental stimulation.

Something to Do for Your Preacher Such an opportunity will be offered by the Moody Bible Institute in a Postgraduate School for Preachers to be held in Chicago,

March 26-April 12. The courses are arranged so that a minister may take three weeks' work and be absent from his pulpit only two Sundays.

Here are the teachers and the special courses offered:

Dr. Wilbur M. Smith—"Modern Apologetics"

Dr. Max I. Reich—"Messianic Prophecy"

Dr. Carl Armerding—"Expository Homiletics"

Rev. Kenneth S. Wuest—"Exegetical Study of First Peter"

What a "filling station" this will prove to be for the fortunate men who attend! The enrollment will be limited to fifty men who are in full-time, active Christian work. Why not arrange for your church to send your pastor? The school will be repeated later.

+ + +

The Moody Bible Institute is having the interesting experience of having so many young people apply for admission

as students that it is

Encouragement necessary to carry a waiting list. The fall term broke all records, but the enrollment is even larger in the winter term, which is unusual. As we see the darkness of the age deepening and civilization apparently poised on the edge of a precipice, it is encouraging to know there are thousands of young people throughout the United States and Canada who are ready to give themselves to definite service for Christ. The world desperately needs their message, and we are trying to train them as rapidly and thoroughly as we can.

There are many inclusives in this Institute ministry. The Radio Department station W-M-B-I is on the air with the gospel more than forty hours per week. The chain broadcast, "Let's Go Back to the Bible," is filling a unique place with educators, university students, rabbis, and others regularly "listening in."

The Correspondence School is on the highest ground, and there is a new course mentioned in a separate paragraph.

Many other interests and activities added to those mentioned present the Moody Bible Institute as a work of God for which you should pray daily. We believe that now as never before every Christian enterprise must be initiated, carried forward, and completed in prayer. We urge all who read this to pray *at this moment* for the Institute and to put it on their daily prayer list. When the forces of evil are as well organized against God as they are today, those who really believe in the Word of God and the crucified, risen Son of God must stand together.

A Chinese student recently wrote to a friend outside, and we are taking the liberty of quoting from this personal letter:

"Before I came to Moody, I had just one life purpose for years, and that was to prepare myself to be an efficient worker in secular education with Christian instruction as a help for carrying

out successfully my secular educational work in China. And I came to Moody with the same purpose in mind, to get more Bible training to help me in my secular educational work. At that time, I still put secular education in the first place and Christian work in the second.

"But since I came to Moody, through my constant meditation with the Lord, He gradually revealed to me that in my future life service I should exchange the places of these two and put soul-winning in the first place with secular education in the second. So henceforth, I would dedicate all my valuable secular educational training and preparation to our Lord as a kind of instrument to be used for the purpose of winning souls among my beloved people, especially among the younger generation in China. May God be with me and give me strength and opportunity to accomplish His will and plan for me when I return to China.

"In order to carry out this plan, I need to be better equipped in Moody. Then no matter where I work, I shall have enough spiritual knowledge and experience for my soul-winning purpose."

+ + +

It is not possible to reproduce the great International Prophetic Conference held in New York last November, but we are doing the next best thing.

Another Prophetic Conference The Moody Bible Institute Extension Department will conduct Bible conferences with a major emphasis on prophetic themes in several cities during April. We would mention the names of the speakers to be heard, but please remember not every speaker will be heard in all conferences. Write the Institute for the program in which you are directly interested. Write your friends in these cities.

Here are the places and dates: Boston, March 31-April 5; Harrisburg, April 7-12; Philadelphia, April 14-19; Washington, April 14-19; Detroit, April 21-25; Minneapolis, April 28-May 3; St. Paul, April 28-May 3.

Here are the speakers to be heard: Dr. Archie E. Anderson, Dr. Carl Armerding, Bishop Wm. Culbertson, Morris Gordin, Rev. Vance Havner, Dr. Will H. Houghton, Dr. Harold L. Lundquist, Rev. C. B. Nordland, Dr. H. J. Ockenga, Dr. Paul S. Rees, Dr. W. H. Rogers, Dr. Wilbur M. Smith, Rev. Ralph G. Turnbull.

+ + +

In an article on Founder's Week Conference in the February MONTHLY, there is a mistake we should like to correct.

Correction The intimation is given that the early name of the Moody Bible Institute was Chicago Evangelistic Institute. The fact is, originally the Moody Bible Institute was the Bible Institute of the Chicago Evangelization Society.

Jesus never taught His disciples how to preach, but He did teach them how to pray. I would rather be able to pray like Daniel than to preach like Gabriel. If men know how to pray they know how to work for God.—D. L. Moody.

Moody Monthly

The Mystery of Calvary

By Rev. David Simpson, New South Wales, Australia

And when they were come to the place, which is called Calvary, there they crucified him.—Luke 23:33

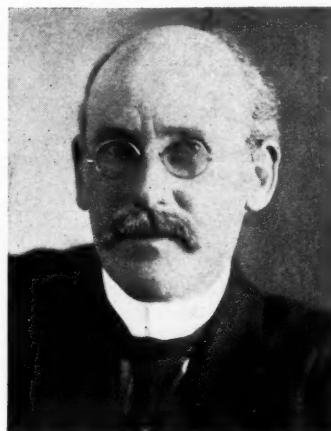
THREE is no mystery about Calvary to those who think Christ simply died as a martyr. If Christ suffered death as a man devoted to the cause He had espoused, after the manner of the first Christian martyr Stephen, then there is no mystery. Tens of thousands have been martyred for the faith, and if Christ simply died as these did, then there is no marvel about His death any more than about theirs. But if we believe that Christ died "according to the scriptures," and we can say with the Roman centurion who was a witness of the scene, "Truly this man was the Son of God," then there is indeed a mystery, deep and profound.

Now to gain some light on this mystery—though we never can fully fathom it—we must consider certain facts associated with Calvary. Of first importance, there is the mystery of Christ's personality. Paul in his letter to the Colossians refers to the "mystery of God, and of the Father, and of Christ." If, as we are informed by some students of the several variations, that the words "of the Father, and of Christ" are not found in the best manuscripts, the passage would then read as we have it in the Revised Version, "The mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden" (Col. 2:2, 3). But whichever of these readings we take, we reach the same conclusion, that the mystery of Christ's personality is wrapped up in the mystery of God.

"No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27).

The question then that confronts us is, "What is God?" The answer is that of Christ Himself, "God is a Spirit." That in itself does not take us far, however, so we must turn to the Scriptures and there find what God has revealed concerning Himself. Here we find what theologians term the Theophanes, a term made up of two Greek words, *theo*, meaning "God," and *phanes*, meaning "appearances." In our common English, Theophanes simply means, "God appearances," and is used in reference to the different times when God appeared to certain men, but more especially when such appearances were made in the form of man.

THERE NEED BE no doubt, on the strength of various scriptures, that God appeared to Adam in human form and spoke to him as one man speaks to another, that is, face to face. We are told that Enoch walked with God. What



Rev. David Simpson

does that mean if not that God actually accompanied Enoch in some of his walks abroad, and that God talked to Enoch after the manner in which Christ talked to the two disciples on the way to Emmaus after His resurrection?

However, to make this thought crystal clear, we have the story given in Genesis 18. As Abraham sat in the door of his tent at Mamre in the heat of the day, he was confronted by three men. These three visitors, who appeared to be ordinary men, were entertained by Abraham. They ate the meat that Abraham set before them, and it was during a conversation they had that Abraham was told he would have a true heir by Sarah, his wife.

After a little time, two of the three visitors went on their way toward the cities of the plain. But the third tarried, and talked about the destruction of Sodom and Gomorrah. Finally, this visitor was revealed as Jehovah, the Almighty God, who had assumed human form, as had also the other two angelic beings. In the following chapter we have the story of their rescue of Lot from the devouring fire that fell upon these wicked cities.

Now with these instances before us, together with others of the "God appearances" revealed in the Scriptures, it is surely not out of place to carry the matter a little further and suggest that from all eternity humanity was latent in Deity, and that man was God's supreme creative act, all other creations having the creation of man in view.

When God created man He did not say, "Let us make man in the image and likeness of angels," but, "Let us make man in our image"—the image of the Triune God, Father, Son, and Holy Spirit. Thus it was that man was made a tripartite being of spirit, soul, and body.

The spirit probably was the last part formed. "The Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him" (Zech. 12:1). As yet, however, God had no body. What He was in the divine essence we cannot tell. But when Adam was created God had no body such as we can conceive of, made up of physical parts. His appearances to men during Old Testament times were in assumed human form. As yet the Deity had not clothed Himself in true and permanent humanity. But when the fullness of time was come, this tremendous event did take place.

ALITTLE OVER NINETEEN HUNDRED years ago, Mary, the virgin maiden of Nazareth, was startled by a visit from an angel (Gabriel), who informed her that she was the chosen instrument among all the virgins of Israel, to be the mother of the long promised Messiah. But while the first act in this divine drama was enacted at Nazareth, it was at Bethlehem where the birth of the Child took place. This in fulfillment of Micah's prophecy:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting" (Micah 5:2).

That prophecy was quite in keeping with that of Micah's contemporary, Isaiah, and which was to prove one of the greatest prophecies of its kind:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

In view of those prophecies, the babe of Bethlehem was at once a helpless infant, yet the mighty God. In point of time, He was but a few months old when the Magi came to worship Him and present their gifts, yet He was the everlasting Father. As the helpless babe, He was dependent on His mother for His sustenance, but as the mighty God He was the great Creator. For, in referring to Christ, Paul says,

"By him all things were created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:16, 17).

Surely there is a mystery here. Yes, there is a mystery, indeed. As Paul re-



O Christ of Calvary, This Lent

By Alice Hansche Mortenson,
Racine, Wis.

O Christ of Calvary, this Lent
Has brought Thee strangely near;
Perhaps it is because I too
Have borne a cross this year.

I did not climb Golgotha's brow
Nor in Thy sufferings share;
But knowing Thee has made my cross
Much easier to bear.

It somehow granted me a part
In Thy great sacrifice;
Thus sorrow has its recompense
Where joy cannot suffice.

O Christ, dear Christ of Calvary,
In gratitude I bow;
Thy resurrection day will dawn
With deeper meaning now.

© Galloway

minds Timothy, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16).

Such then is the mystery, in part, of the personality of Christ. He is truly God, even as He is truly man. His brief earthly life was lived as the God-man, and He died as the God-man. He is the only being among the hosts of intelligences throughout the vast universe to whom such a name applies. God truly lived among men in Christ, and God truly died in Christ. And so the mystery of Calvary lies in the fact that God was in Christ, reconciling the world unto Himself.

BUT GOD IS SMITTEN. How, then, could God suffer and die? That is an important question, and doubtless at first sight presents a difficulty. But before we answer the question or attempt to solve the difficulty, let us be sure that God really did suffer in Christ. In this connection we are reminded of Paul's injunction to the elders of the church at Ephesus:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

The last four words of the quotation are emphasized. Some readers would like to have these words translated differently, but a different translation would only do violence to the original text. Our Revised Version retains the words as they are given in the Authorized Version. Dr. Weymouth in his *New Testament in Modern Speech* retains the words as quoted above. The clear implication of the words, then, is that God truly suffered in the death of Christ on Calvary. The answer to the question as to how this could be is found in the book of Hebrews:

"Forasmuch then as the children [the redeemed] are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:14-16).

It is quite true that God being eternal spirit could not suffer and die. But it is equally true that God in Christ, being clothed with the garb of humanity in all its parts and passions (apart from sin), did through the eternal Spirit offer Himself a sacrifice for the sin of the human race (Heb. 9:14).

As man was made in the image of God, no angel or any other created being could redeem him after his fatal fall, for the simple reason that man is the only being created after that fashion. Now it is true that certain of the angels fell into sin and forsook their first estate, but it is also true that for such there is no redemption. Christ did not come to earth to redeem angels. It is not said that Christ gave His life a ransom for angels. But it surely is said that He came to redeem men and to give His life a ransom for them. And that is the reason (perhaps among others) why He did not take upon Himself the nature of angels, but rather He partook of the nature of the seed of Abraham. And thus it was that He was made in the likeness of men, and being found in fashion as a man He could, and did, humble Himself to die the death of the Cross.

See Him, then, God in Christ reconciling the world unto Himself. The just suffering for the unjust in order that we might be brought back to God. Such is the mystery of Calvary. Man, the masterpiece of God's creation, could only be redeemed by God Himself. What grace! What love beyond compare! And yet, men spurn that love, and despise the grace that bought them at such a cost. Well, if God cast the angels that sinned down

to tartarus, there to abide the coming judgment, what shall be the doom of those who trample under foot the Son of God, and count the blood that redeemed them an unworthy thing, and who despise the Spirit of grace?

Let us gaze upon Calvary, and there behold the Lamb of God bearing away the sin of the world. The type of our gaze was the serpent lifted up in the wilderness by Moses. For as Moses lifted up the serpent in the wilderness, said our Lord to Nicodemus, so likewise Christ, the Son of Man, was lifted up on Calvary's tree, and all who look upon Him there, are instantly healed of their deadly wound of sin.

Look! Sinner, look! for there is life, eternal life, in a believing, trustful look at the Crucified One.

There is in the cry, "Christ is risen," the affirmation of His perfect victory, the declaration of the divine seal set upon that victory, and the proclamation of a sure anchorage for the faith of men. The living risen Christ is the center of the Church's creed, the creator of her character, and the inspiration of her conduct. His resurrection is the clearest note in her battle song. It is the sweetest music amid all her sorrows. It speaks of personal salvation. It promises the life that has no ending, it declares to bereaved souls that "them also which sleep in Jesus will God bring with him"; and therefore the light of His resurrection falls in radiant beauty upon the graves where rests the dust of the holy dead.—G. Campbell Morgan.

God promised that day I found Him that I would have rest in Himself always, and then nothing less than a whole eternity of blessedness. All this for accepting the gift of Christ!—Andrew Bonar on his seventy-eighth birthday.

Moody Monthly

Forsaken!

By Rev. Kenneth S. Wuest, Chicago, Ill.

W E SHALL never fully understand or appreciate all that was involved in the sufferings of our blessed Lord. But though there are certain facts revealed which we do not understand in all their implications, yet we are to believe them, and when believed and apprehended by the eye of faith, they should increase our love for the Lord Jesus and our hatred of and sensitiveness to that awful thing called sin.

Our Lord cried, "My God, my God, why hast thou forsaken me?" The word "forsaken" is from the Greek word *eg-kataleipo*, which was chosen by the translators of the Septuagint version of the Old Testament (285-150 B.C.) as the Greek word which would adequately present what our Lord meant. It is found in the translation of Psalm 22, which many believe our Lord uttered in its entirety while on the cross. Three hundred years afterward, the Holy Spirit selected the same word out of the Greek vocabularies of Matthew and Mark. We are, therefore, on solid ground when using it as a basis for exegesis.

The word is made up of three words, a verb and two prefixed prepositions. The verb *leipo* means "to leave or forsake." The preposition *kata* in its root means "down," and the preposition *eg*, namely, *en* when not prefixed, means "in." *Kata* adds to the idea of "leave" or "forsake," that of "rejection, defeat, helplessness." *En* added to this compound word points to a certain situation in which the person is forsaken. The total meaning of the word is, therefore, "to abandon or desert someone, leaving that person in straits, in a helpless, destitute condition in the midst of circumstances which are against him." We have the colloquial expression, "to leave in the lurch," which exactly expresses it. A common expression used by many today is "to let one down." It fits two parts of the word, *kata* and *leipo*, perfectly, but the Greek word *en* adds the idea of "to let one down while that person is in a certain situation." That which is a recently coined phrase was an accepted mode of expression among the Greeks for at least three hundred years. Today the expression refers to the act of one person abandoning another who has trusted him, deserting him when he is in desperate need of help, leaving him helpless and destitute. It meant just that when our Saviour used its Hebrew equivalent.

Our Lord cried, "My God," not "Oh, God!" His use of the possessive pronoun indicates that at the moment He uttered that cry, He had the consciousness that that indissoluble union between Himself and the other two persons of the Triune God still existed, that He still partook of the same essence, that He was still that spotless, sinless, holy One. Yet,

though these things were true, there was a sense in which He was forsaken. Understand the "how" of it, we cannot. Believe the fact of it, we must.

He cried, "My God, my God, why hast thou abandoned me?" The first person of the Triune God had abandoned Him. Our Lord had been made sin (II Cor. 5: 21). God the Father in His holiness had turned away from God the Son laden with the world's sin. In the Levitical offerings, the offerer would lay his hand upon the head of the lamb marked out for sacrifice, typically transferring his sin and the penalty incurred to the head of that innocent victim. Just so, God transferred the world's sin to the spotless Lamb of God hanging on the cross. He bore the guilt and penalty, thus satisfying divine justice, making possible the righteous bestowal of mercy. Martin Luther said, "Thou, Lord Jesus, art my righteousness; I am Thy sin." God treated Him on the cross as you and I deserve to be treated, in order that He might treat those who place their faith in the Lord Jesus as He treats the only begotten Son, full of grace and truth. Our Lord was made sin, while all the time He remained the spotless Son of God in His own person.

H E WAS TREATED, however, as if He had committed all the sins of all the ages. He was abandoned by God the Father. An eternal fellowship was broken in those mysterious hours, for the time during which the Son was abandoned extended from the morning hours into the hours of the darkness which lasted from twelve noon until three o'clock in the afternoon (Ps. 22: 1, 2). He cried in the daytime, and God did not hear. He cried in the night season, and the heavens were silent. In Leviticus 5:11, we have the provision made for one who could not bring a blood offering. He was to bring a portion of fine flour, enough to sustain life for a day. The giving up of the flour typified the giving up of life, pointing to our Lord's death. But no frankincense was to be included in the flour. Frankincense is a type of answered prayer. The absence of frankincense speaks of the unanswered prayer of our Lord—"My God, my God, why hast thou abandoned me?" Human sin was upon Him, and God could not answer. Our Lord Himself answered when He said, "But thou art holy, O thou that inhabitest the praises of Israel" (Ps. 22:3). He justified God in abandoning Him. What our blessed Lord endured in those hours of aloneness we shall never know. Finite minds cannot comprehend infinite suffering.

To be made that awful thing called sin, and to lose the fellowship of God

the Father, that was the prospect before Him in dark Gethsemane when He prayed, "O my Father, if it be possible, let this cup pass from me" (Matt. 26:39). He was not afraid to die. He knew that He would be raised from the dead. But it was the natural revulsion of His holy soul from the experience of being made that awful thing called sin, that wrung from His lips that prayer. Then the anticipation of that time of broken fellowship when sin would be laid on Him was something that He naturally would shrink from as the holy Son of God whose eternal prerogative it was to enjoy unbroken fellowship with the Father. But He said, "Nevertheless not my will, but thine, be done." Right there, the Son of God set aside His legitimate, rightful desires, and setting those aside, He set self aside.

The latest researches in Koine Greek require that Hebrews 12:2 be translated, "Who, instead of the joy then present with and lying before Him, endured the cross." The preposition is *anti*, whose dominant meaning in Koine Greek of the first century was "instead of." That is, instead of the joy of continued fellowship with the Father, then present with and lying before Him, He chose the cross with all it implied. This is in accord with Philippians 2:7, where our Lord "made himself of no reputation." The verb can be translated "emptied" or "made void." In the context, Paul is exhorting the saints to allow the mind of Christ to dominate their lives, humility being the particular phase of His mind with which Paul for the moment is dealing. The essence of humility is the act of setting self aside, which is death to self. Thus, our Lord in choosing the cross instead of the joy of continued fellowship with the Father, set Himself aside, and in the Philippian passage, emptied Himself of self. He made self void. He humbled Himself, and became obedient up to the point of death, even the death of the cross.

B UT THAT IS NOT ALL. Not only did the first person of the Triune God abandon our Lord, but the third person, the Holy Spirit, left Him helpless, destitute, in straits, yes, left Him "in the lurch," "let Him down" in a set of circumstances that were appallingly terrible. The same divine necessity which caused God the Father to abandon God the Son, caused God the Holy Spirit to do the same, for the Holy Spirit cannot look upon sin any more than the Father. The same provision of fine flour also forbade the inclusion of oil in the sin offering. Oil is a type of God the Holy Spirit. No frankincense, no answered prayer. No oil, no Holy Spirit's comforting presence at the cross. Our Lord cried, ad-

dressing God the Holy Spirit, "My God, my God, why hast thou left me helpless? Why art thou so far from helping me?"

If ever the Lord Jesus needed the sustaining grace of the Holy Spirit, He needed it then. Abandoned by heaven, spurned by earth, made sin, enduring the terrible tortures of crucifixion, in those circumstances He was left helpless. As the man Christ Jesus, He depended upon the Holy Spirit during His humiliation. Luke says, "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness" (4:1). Every prayer our Lord uttered, every thought that passed through His mind, every word that He ever spoke was energized by the Holy Spirit. Hebrews 9:14 says of our Lord, "Who through the eternal Spirit offered himself without spot to God." That means just this, that our Lord as the Man Christ Jesus was enabled through dependence upon the Holy Spirit to live that sinless life up to the point where He presented Himself without spot to God, to become the sacrifice without blemish for you and me. But now, in His dire extremity, the Holy Spirit left Him helpless. The martyrs sang praises to God in the midst of excruciating sufferings. They were enabled to do so through the ministry of the indwelling Holy Spirit. But the word from the lonely Sufferer on the cross was, "My God, my God, why hast thou left me destitute?" No one will ever know what suffering our Lord endured with no one to comfort or sustain Him!

More than this. Not only did God the Father and God the Spirit abandon God the Son, but God the Son in His holy deity revolted against His own humanity as the representative of sin. He was the object of the scorn of His own divine nature. It was as if a man of lofty ideals, who had lived an exemplary life, should at its close fall into grievous sin. From the position of his lofty idealism, he looks down upon himself as the wretch who committed that terrible crime, and he loathes himself, abhors himself, revolts against himself. In some such way our blessed Lord turned against Himself and said, "But I am a worm"; "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me" (Ps. 22:6; 40:12). Our Lord did not only bear the guilt of our sin, but He bore its shame also. He could not lift up His head for the sense of shame.

Thus, God the Father abandoned God the Son, God the Holy Spirit left Him helpless, and God the Son called Himself a worm and could not lift up His head for the shame of the sins laid on Him. In our Lord was the fullness of deity. While all the time remaining very God in His own matchless person, He was forsaken of the fullness of deity. That was what wrung from the lips of the Man Christ Jesus that awful cry, "My God, my God, why hast thou forsaken me?"

If you are a child of God, saved by the precious blood of Jesus, surely that

(Continued on page 412)

The Saviour Singing*

By Helen Howarth Lemmel, Seattle, Wash.

"Judas went out; and it was night"—
Night, too, in the traitor heart.
And though the skies were aflame with stars,
He lifted not his eyes to see
As, stumbling in his haste
through the quiet streets, he sought
Those to whom, for thirty pieces of silver,
he would sell his Lord.
"Judas went out; and it was night"—
Night soon to end in death;
Plunged by death into night eternal.
But there, in the quiet upper room that he forsook,
It was light; for the Author of light and life
Sat there at meat with His humble retinue,
Though royalty in the court of heaven,
Since the King's own Son had called,
Chosen, and made them kings and priests unto Himself.
Then, the air cleared of the miasm of the spirit
of the Satan-possessed Judas,
The Saviour spoke to them of things to come—
Things hard to understand—
And chief of these, that He was soon to die;
He, whom they had thought to be Messiah long expected;
And to dismayed, dissenting cries
He calmly said, "It was for this I came."
But sweetly following came the word
As to the Comforter whom He would pray
His Father to send, when He as soon He must,
Had returned to the glory from whence He came.
He spoke of His humiliation at the hands of men;
Men who were His brothers after the flesh.
Spoke too, of His ignominious, cursed death,
Of resurrection, and the glory that was to follow.
All this He plainly told, but, under bondage to the flesh,
Sight limited, and spirits scarcely tuned
Above the things of time and earthly sense,
for all their walk with Him
They could not understand.
And as the feast went forward, to the ancient rite
He gave a new significance,
Bidding them when they ate thereafter,
"This do in remembrance of me."
Of Him—no longer in remembrance of the Passover lamb,
In Egyptian bondage slain.
"And after they had sung a hymn"—
The Saviour surely singing with them;
Singing under the very shadow of Calvary,
With beckoning arms outstretched to welcome Him
to its cold embrace—
Even so, the Saviour sang,
for never could He fail to lead
In praise of His Father.
They—the disciples—sang,
But with what sad, perplexed, foreboding hearts.
Their vision compassed but the cross,
and the cruel road thereto.
He sang "as seeing him who is invisible";
Sang "for the joy that was set before him";
Sang in pre-celebration of His triumph,
His more than conquering of the foe,
And by his own hell-forged instrument;
Even the cross that he foreshadowed in the eternity past,
When his presumptuous will

crossed the perfect will of God.

The Saviour sang His triumph for Himself.
And all who would walk that way with Him.
"And when they had sung a hymn
they went out"—He,
to Gethsemane.

*This poem was suggested by a sermon preached by Dr. Will H. Houghton.

The Eschatology of the Resurrection

By Rev. Charles D. Alexander, Liverpool, England

INTO the quaking morass of human affairs, the message of Easter steps with other-worldly incongruity, providing a foothold of firm ground where all else is treacherous and uncertain. Not for the first time is the world facing a supreme crisis. The story is not new, for Europe has been a caldron of seething human passions for nigh upon two thousand years, and those who think that the message of the resurrection was ever intended to extinguish the volcano are guilty of the elemental error of confounding two worlds.

Easter is an escape from one world to the other. It is not the superimposition of a new order upon an old, but an antagonistic pole around which vibrates a magnetism which eternally opposes the brutal energies which convulse mankind at large. Easter is more than historical. It is eschatological in its entire scope and conception. Its capacity to give heart and hope to the perplexed and the fearful, lies not in any vague notion of the social redemption of the race—if that were its message there would be some better portent two thousand years after the event than the present world situation—but in the dynamic alternative which it offers to the individual. The race as such will continue its sorry course without permanent alleviation, but the believer may triumph now in spite of the tribulation of outward events, and look forward to the time when the woe and welter of human affairs shall be consummated, not by an ascending process of social, international, and moral improvement, but by a cataclysm as sudden and awesome as that which ushered in the dawn of the first Easter day.

The eschatological aspect of the resurrection must govern all thinking as to its significance in the realm of time and sense. For the believer, it has brought life and immortality to light; for the impenitent, it constitutes the direst warning of impending retribution. Paul declared to the worldly wise crowd of Greek philosophers on Mars Hill that the pledge of a day of judgment was the raising from the dead of the One appointed to be the Judge. Having missed the true significance of the resurrection, it is not surprising to find the worldly preacher and the open infidel equally adrift in their speculations. The former has a vague idea that the resurrection justifies his dream of the social reconstruction of humanity; the latter denies that there ever could have been a resurrection inasmuch as the dream has never had any prospect of fulfillment. The atheist says that if the message of the resurrection ever was going to put the world right it would have done so two thousand years ago. For once the atheist is right!

The fatal error of both lies in the fact that they are endeavoring to unite two

incompatibles; they are trying to mingle time with eternity, and earth with heaven. The resurrection is not a thing of time at all. It was an invasion of time by eternity. It was the heavens bowing down in one never-to-be-forgotten hour, in which time was fractured and divided into two distinct parts, the old and the new. It was the finger of God, pointing to the eternal gospel and revealing not an incipient kingdom which was to assimilate by gradual process the kingdoms of this world, but a new, spiritual, everlasting kingdom of righteousness, peace, and joy in the Holy Ghost, which was eternally to oppose the domain of sin and darkness, as the poles of a magnet repel and antagonize one another. The deliverance of the soul from the one to the other is revealed to be an act of God as tremendous and dynamic and eternal as that by which the order of nature was frustrated on the first Easter morning.

PAUL speaks of the soul being translated from the power of darkness into the kingdom of God's Son, and of the soul being quickened—resurrected—from the state of spiritual death in trespasses and in sins, and "raised together with Christ" so as to sit with Him in heavenly places even while the mortal body, subjected in hope, remains upon the scene of time and sense. "Ye are dead, and your life is hid with Christ in God" (Col. 3:3). The regenerate soul is no longer a creature of time, but a child of eternity, "that whosoever believeth in him should not perish, but have everlasting life." "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

The resurrection, therefore, is eschatological in its conception, that is, it belongs to eternity and not to time. It is the in-breaking of eternity upon this lower scene. It is climactic. It is not going to put time right. It discloses that time will be peremptorily ended at an unexpected moment, by the sound of the trumpet when the risen Lord shall descend from heaven with a shout and with the voice of the archangel (I Thess. 4:16). From the empty tomb the child of God

looks unto and hastens toward the coming of that day of God.

Had God intended to reconstruct human society by the message of the resurrection, He would have manifested the risen Lord to the world in so unmistakable a way that the world would have been convinced and compelled to bow before the scepter of the Lord from heaven. But God never intended to do anything of the sort. The last the world saw of Christ was when the tragic procession bearing His poor mangled body dirged its melancholy way from Golgotha to the garden tomb. The world will never see Him again until He comes in the clouds of heaven and in the glory of the Father. But He has been seen by believing eyes. Mary in the garden; the two on the road to Emmaus; the eleven as they sat at meat; the five hundred brethren to whom He appeared at one time—these all beheld Him. But no unbelieving eye caught the glorious revelation of the risen Christ. Why?

First, because the work of faith would have been invalidated by sight and sense. "Blessed are they that have not seen, and yet have believed" (John 20:29).

Secondly, because the manifestation of the Son of God to the world in all His resurrection glory, three days after His crucifixion, might have exacted a servile submission, but would never have led to the glorious work of gospel obedience. Human nature would have been left in its native rebellion; its unquenched ferment of resentment against divine authority; unrenovated, unregenerate. When Christ does come in the clouds of heaven in all His resurrection might, there will be nothing in that dread appearing to convert the soul. Men will only cry out to the rocks to hide them and the hills to cover them, from the face of Him who sitteth upon the throne, and from the wrath of the Lamb (Rev. 6:16).

SAVING FAITH, like the resurrection itself, is a thing of eternity. Though simple in its operation, it is in itself the fruit of a divine revelation. One of the resurrection prerogatives of Christ is to give sight to the blind, and light to them that sit in darkness and in the shadow of death. The hour is come when the dead hear the voice of the Son of God, and they that hear, live (John 5:25). When the voice of Christ is heard in the soul, rebellion is subdued and expelled, and faith is born. It is of this faith that the apostle speaks when he says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).



"Go Tell My Brethren"

By Rev. Leon I. Rosenberg, Minneapolis, Minn.

GO TELL my brethren"—thus spoke the risen Lord to Mary when she came to the sepulchre after His crucifixion. This message to the disciples who denied and forsook Him in the gravest hour of His passion was another proof of His loving care for them.

Humanly speaking, the disloyalty of the disciples to their Master was much greater than that of the Jewish people. If one wonders how Israel could reject Him after witnessing so many of His miracles, one must more than marvel at the behavior of the disciples after they had been with Him continually for three years. They had not only seen wonders, but were authorized and empowered by Him to perform miracles in His name. To them the Lord explained the mystery of the kingdom of heaven. To them alone He explained His parables of the kingdom, their meaning being hidden from the nation at large (Matt. 13:11-16). The purpose and aim of His coming was revealed only to the disciples. To them He spoke of Himself as the "corn of wheat" that had to die before it could bring forth fruit. To them He repeatedly told of His imminent sufferings, rejection by the elders and rulers, of His crucifixion and resurrection.

The people could not understand the Messianic prophecies because they did not know the Scriptures. This was the testimony of their own leaders concerning them (John 7:49). And the leaders themselves did not know to whom the Lord Jesus said, "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). The whole Jewish nation was blinded. The Scriptures testify that because of their blindness they *could not* believe in Him in spite of the miracles. This was the fulfillment of prophecy (Isa. 29; cf. John 12:37-41). The blindness which happened to Israel in regard to their Messiah is a divine mystery (Rom. 11:25). Because of their blindness they could not recognize in the Lord Jesus the Prince of glory, otherwise they would not have crucified Him (I Cor. 2:8).

Desiring to guard His disciples from surprise and disappointment, the Lord prepared them for the great day of His sacrificial, vicarious death, when He as the Lamb of God was to ascend to the altar of the Cross. Shortly before His last entrance into Jerusalem, He described to them what was awaiting Him there, but the Bible testifies they understood none of these things, and this saying was hid from them (Luke 18:31-34).

How pathetic that after this repeated preparation His disciples enthusiastically believed with the rest of the nation Israel that He would soon manifest Himself as the Messiah-King (Luke 24:21)! They with the whole multitude were singing, "Blessed be the King that cometh in the name of the Lord" (Luke

19:38). They challenged the Romans, announcing Jesus as their King, shouting hosannah, which is interpreted, "Help Him we pray Thee," thus expressing their trust in Him, being ready for the utmost in connection with the kingdom.

This lack of understanding on the part of the disciples forms a very sad chapter in the passion story of the Saviour. He wept over their blindness and the blindness of the entire nation. But they did not understand even the tears of their Master when He said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy

By the power of His resurrection His disciples were quickened to a new life. What this meant to them is emphatically expressed by the apostle Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away" (I Pet. 1:3, 4).

The whole nation was included in the manifestation of pardon to His disciples and the grace granted to them, which was already introduced by the Lord upon the cross through His high priestly prayer, "Father, forgive them; for they know not what they do" (Luke 23:34). Therefore, the message, "Go tell my brethren," applied to the whole house of Israel. The Lord commissioned His disciples before His ascension not only to begin with the gospel testimony at Jerusalem concerning the risen and living Saviour, but also to be His witnesses (Acts 1:8), which meant that this message was to be a constant one among His people, the Jews, as well as in the uttermost parts of the world among other nations.

The importance and significance of this command is emphasized by the Lord who said, "As my Father hath sent me, even so send I you" (John 20:21). We know that He came first to the lost sheep of the house of Israel, and commanded His disciples also to follow in the same way. We find the same principle in the proclaiming of the gospel after the resurrection of the Lord Jesus in the administration of the Holy Ghost.

On the day of Pentecost the message concerning Christ, the risen One, was given first to the Jews: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." This the whole house of Israel should know. Again, the God of our fathers raised up Jesus and exalted Him at "his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 2:3-6; 3:26; 5:30-32). In the dispensation of the Church, even after the Jewish leaders in their blindness executed Stephen, the risen Lord not only granted pardon to one of their leaders, Saul of Tarsus, who in his zeal persecuted the early Church, but made him a chosen vessel, a herald of the gospel to all.

HOW REMARKABLE that Paul, who was in a special way the apostle to the Gentiles, was implicitly commissioned to preach the gospel to the Jews first, to give the light of the knowledge of Christ to the people of Israel and then to the Gentiles (Acts 26:16-22).

(Continued on page 410)

I Was a Refugee

By Rev. Bartlett L. Hess, Ph.D., Chicago, Ill.

tion His new life, dramatically "Blessed Lord Jesus abundant unto a of Jesus inheritance and that

in the disciples which the Lord priestly or they 23:34). Tell my house named His only to at Jeru- living witnesses his mes- long His utter- other

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I did not imagine that less than three months later I would find myself a refugee. My wife and I were walking the streets of Glasgow trying to get passage home to America. Hundreds of other Americans were walking the same streets, going to the same consulate, the same booking offices, receiving the same information.

A shattered world was crashing around us. Tight-lipped, strained faces, and hard, unsmiling eyes indicated that each person we met, reviving from a sudden, deadening blow, was coming to life in a different world. All were at a funeral that dark, dull day, witnessing the interment of their individual and collective hopes. Rising above the clang of street cars, the occasional ring of horses' hoofs, the honk of auto and truck horns, and all the voices of the city's streets, were the cries of the newsboys, "Extra! Extra! Hitler marches into Poland!" "Germany invades Poland, latest news!"

In the midst of all that confusion, that wakening to a new and tragic world, we were not part of it, but apart from it. In the midst of British life which was suddenly being shifted from peace to war, we were not cogs or wheels, nuts or bolts. We were aliens—Americans, not British. We were strangers, and three thousand miles from our own shores. We were refugees, fugitives seeking sanctuary.

During that time, when we shared that experience with many strangers, two refrains with a single theme sang themselves in my soul. The first was the prayer of David, "Hear my prayer, O Lord, and give ear unto my cry . . . for I am a stranger with thee, and a sojourner, as all my fathers were" (Ps. 39:12). David joined the patriarchs, Abraham, Isaac, and Jacob, who "confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). The other refrain was a chorus:

*"This world is not my resting place,
This world is not my home."*

We had been visiting refugees all over Europe and now we sensed for ourselves the feeling of homelessness, of being suspended in mid-air, that the refugee wakes up with in the morning and must carry with him like a burden through the day.

According to the dictionary, a refugee is "one who flees for refuge or safety, especially to a foreign country, as in time of persecution, political commotion, or war."



Rev. Bartlett L. Hess

According to the Bible, the Christian on earth is a refugee, because he is a stranger, a man away from home. The strangerhood of the Christian is well illustrated by the life of Abraham. He "sojourned in" a strange land and among a strange people. He was the "Hebrew," which means the "Crosser," having crossed many streams and boundaries. He was a foreigner dwelling in one country when his citizenship was in another. When he sought to buy a tomb from the sons of Heth in which to bury Sarah, he reminded them, "I am a stranger and a sojourner with you" (Gen. 23:4). He and his family dwelt in tabernacles or tents, which could be pitched each night, struck in the morning, and transported to the next stopping place. Thus did the temporary character of their dwelling indicate their strangerhood. In order that Isaac and Jacob might share and be heirs of the promises, it was necessary for them to share the stranger-life of Abraham. Jesus prayed for His own that they might be separated from the world with its hopes and fears, goals and ambitions, standards and philosophies. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:14, 15).

Another aspect of a refugee is that he has probably left all and lost all that he might reach his refuge, which is his only hope. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things" (Phil. 3:8). A customs official in New York told me that less than 10 per cent of the returning Americans had all their luggage with them. And most of them gave it scarcely a backward glance, they were so thankful

to get here themselves. The Jewish refugees from Germany had to leave everything.

The Christian shares the strangerhood of the refugee with its sense of loneliness and homelessness, but he, unlike many refugees, is also a pilgrim. The stranger is away from home, as is also the refugee and the Christian. The Christian is going home; but to many refugees, no land opens its doors and says, "This is your home." Perhaps the refugee lacks a passport altogether, or has a special passport stamped with a huge "J," indicating he is unwanted at home because of his ancestry.

Americans in Europe were not like the refugees who have no home. They were pilgrims going home. The Christian joyously repeats the words of his Saviour before He went away, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you . . . that where I am, there ye may be also" (John 14:2, 3). The Christian is not a hopeless, wandering refugee, but a homing immortal.

We were not like the refugees who had no city. We had a city which was at the end of our journey—Chicago. The Christian, like Abraham, is a pilgrim bound for a city. "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). With a song on our lips, as we journey through a strange land, we look forward to the God-built city, "for he hath prepared for them a city" (Heb. 11:16). Hence, my residence in Chicago is temporary, and the city that is really my home lies ahead. "For here have we no continuing city, but seek one to come" (Heb. 13:14). It is the city John saw, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2).

WE WERE NOT like the refugees who have no country. I was a foreigner in Britain, but a citizen of the United States of America. In my pocket was a passport stamped with the insignia of my country. In that passport was a picture of my wife and myself. There was also the information that I was born in Spokane, Wash. I acquired my citizenship by birth. That passport was similar to thousands of other passports carried by American citizens, but it bore a number that belonged to me—616042. That passport was a most zealously guarded possession when I was a stranger in a strange land. Its value to me became greatly enhanced as I came to know the tragedies of those who were without citizenship and without passport.

But if it is an earthly tragedy to be without citizenship and passport, it is an

(Continued on page 412)



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NEW YORK is a city of many races and creeds. Emigrants from all nations gather in its tenement sections. Missions and social centers established throughout these cosmopolitan areas teach American customs and the English language, along with salvation through accepting Christ as personal Saviour.

The pictures illustrate work among Spanish and Chinese

children. In the upper picture Spanish children have just been presented with Gospels of John for good attendance at the Eighth Avenue Mission Sunday School. In the lower picture we see pupils in a Chinese Sunday School singing with gestures, "Turn, Turn from Sin and Doubting." Note the rapt attention of the little girls in Chinese dress seated at the left.



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Moody Monthly

Bringing Back the King*

By Rev. Ralph Gale Turnbull, Winnipeg, Man.

Why speak ye not a word of bringing the king back?—II Samuel 19:10

LAST year was noteworthy as the year of a royal visit to North America. It is not without significance that a democratic republic should extend a royal welcome to a king. Whatever differences exist among men and nations as to government, the federal headship of kingship has not been eradicated from the minds of men. I believe that the only adequate and final solution for the affairs of the world will be a theocratic kingdom.

The present period of history makes every thoughtful person pause and reflect. Charles Dickens, in his *Tale of Two Cities*, begins:

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of light, it was the season of darkness . . . in short, the period was so far like the present period."

We may well ask, where are we in history? What is the meaning of the events of our day? What is the end of the present movements about us? These, and many more questions, are in the minds of people today. The answer is found in biblical revelation. History is not an aimless succession of events, but an ordered scheme wrought out by the divine Architect. The key is Jesus Christ and His advents. The advents are the basal facts of all revelation and history. As redemption revolves in a circle around a center, history moves in an ellipse around two points. The advents are the foci around which this occurs. As the first advent meant a cross, so the second advent brings a crowning. There is nothing incongruous that He who came in weakness, born of the virgin, cradled in a stable, should come again in wondrous majesty.

THE TEXT IS SUGGESTIVE, coming from another period of history. Absalom's treachery had seduced Israel for a while, but after his death, the people longed for David, their rightful leader. When the throne is vacant, there is a desire to fill it at once! Today, we witness a world in chaos and unrest. Not all the usurpers of history are dead, but it would seem that nations are weary to the point of despair in their desire for true leadership. Everywhere there is failure to govern effectively, and we ask in Israel's word, "Why are men silent about bringing the King back?"

Is it not right that the *nations* should have one King? The history of the race, and especially modern history, is eloquent

commentary of the failure of man's rule. The changing expressions of government point to a crisis ahead. The present wars of nations are signs of the approaching climax. We believe that the earth conflicts are but time expressions of the eternal struggle, wherein are wrestlings with principalities and powers in heavenly places. Involved in this titanic struggle is the promise of the coming of the King of kings.

HIS COMING IS NECESSARY FOR government.

According to the visions of Daniel the prophet (Dan. 2:7), history has experienced changing forms of government. From absolute monarchy (Nebuchadnezzar) to limited monarchy (European kings), and from democracy (U.S.A.) to dictatorship (Russia), every age has had some one form dominating. Daniel's interpretation moves from autocracy, through aristocracy and oligarchy, to the present day expressions. We notice in Daniel 2 that the world governments tend to increasing inferiority until at the close of the last era the Stone comes to smite them (Dan. 2:34). Then the various persistent types of rule (iron, clay, brass, silver, gold) are broken in pieces together (Dan. 2:35, 44, 45). This would seem to indicate that all these may be expected at the end of the epoch or dispensation. Thus, absolute monarchy, limited monarchy, democracy, and dictatorship are with us now, although one may assume a predominance in a particular period. Great Britain has limited monarchy with democracy, whereas Italy has limited monarchy with dictatorship.

Following the order given by Daniel's apocalypse, we note that the ages of history have followed closely this unveiling: from gold to iron and clay, from Babylon to Rome, from that far distant past of B.C. to the present period of "the latter days." Two things are clear for this end-time: first, that "iron" rule is co-extensive with "clay." The strong and the brittle are together. And, secondly, that disintegration and federation are characteristics of the times before the coming of the Stone and the inauguration of the universal kingdom of God.

Are we witnessing today that the "iron" rule is finding expression in forms of dictatorship, with ideologies of might and mammon and the exaltation of man against sacred institutions? What about the fostering of the antichristian and the anti-Semitic spirit? In the *Encyclopaedia Britannica* there is an article on "Anti-Semitism," and the writer later adds a summary and concluding paragraph using these words:

"It is generally felt, however, that this recrudescence of anti-Semitism is a passing phase in the history of culture."

But we have just witnessed an acceleration of this in an age which boasts of its progress in knowledge!

WE ARE NOT CONCERNED WITH politics but with prophecy, and would point out the steady deterioration everywhere in government. It is a strange paradox, but true, that democracy seems to prepare for dictatorship. The masses of the people become weary of the continual party strife until they acquiesce to the strong man thinking and acting for them. Sir William Beveridge, lecturing in London in 1932 on "The World Economic Crisis and the Way of Escape," said, "Only a world dictator could now break through." How significant that all conferences, treaties, and pacts have failed, and tyranny and lawlessness have increased! In his recent work, *Man the Unknown*, Doctor Alexis Carrel bears witness to this spirit of lawlessness when he writes, "Moral sense is almost completely ignored by modern society. We have, in fact, suppressed its manifestations. All are imbued with irresponsibility."

The continual failure to preserve peace is another reason why our Lord's return is necessary for government. During the last 150 years, according to Congress reports, France and Britain alone have been engaged in wars for 100 years of that period! When we consider the conflicts of other nations, apart from these peace-loving countries, how striking a phenomenon that we live in a generation when men have talked as never before of "peace, peace," and yet there is none! So Versailles, Locarno, The Hague, Geneva, Munich, together with Kellogg-Brian, and the League of Nations are names which indicate the trail of man's broken pledges and his failure to govern aright. We believe the Lord Christ must return to govern the nations in His theocratic kingdom of the Most High. "The God of heaven [shall] set up a kingdom, which shall never be destroyed . . . it shall . . . consume all these [other] kingdoms . . . shall come to pass . . . is certain . . . sure" (Dan. 2:44, 45; cf. Matt. 6:10, 16:27, 24:25).

HIS COMING IS NECESSARY for grace.

The divine program in Christ was not exhausted at the Cross. From that point processes are begun in grace and which issue in grace. Not yet are these fully consummated. In grace, He returns

*An address given at the International Prophetic Conference, New York, November 5-12, 1939.

(1) To complete redemption.

That which is spoken of as a finished work indicates a fact never to be repeated. But that which was enacted at Calvary is not yet fully wrought out for the universe. The universe is a redeemed one, but not yet saved. Individuals enjoying the forgiveness of sin are not yet released from the presence of sin. For grace to operate, the Cross advertised the fact; His coming will actualize the fullness thereof. In that day His Body will achieve its glorious destiny.

(2) To destroy the works of the Devil.

Our Lord was manifested to do this, but not yet are all things in subjection to Him. Even though the first advent is history, life is attacked by satanic lust, greed, selfishness, and power. The world still has slavery and war. The spirit of Antichrist is prevalent and shall find climax in the Antichrist. Our Lord's return as King is necessary to vanquish the brood of evil.

(3) To usher in the reign of righteousness.

PROPHETS, SEERS, BARDS, STATESMEN, yea, all right thinking men have dreamed, prayed, and worked toward this goal. The whole creation groans, waiting for that day of redemption and righteousness. Then shall come the epoch of beauty, progress, and order imperfectly conceived in the minds of men. Paradise shall be ours, and that which was lost in the garden shall be regained in the city of God. No more the sighing, the curse; no more the fear and blight of sin, for the coming of the King of righteousness and peace shall insure an era of grace.

What a time that will be! We have often sung,

"When wilt Thou save the people?
O God of mercy, when?"

The answer is—at the manifestation of the Son of God in grace a second time in the midst of His judgments. And then, sociology shall be replaced by a social order of beneficent grace; psychology shall be replaced by a divine understanding of man's place in the universe; and philosophy shall give way to a knowledge of divine wisdom to guide human life. In Him the universe is one harmonious whole (Col. 1:17). The riddle of the universe, the enigma of suffering, and the mystery of providence are all resolved in His kingly disclosure in grace.

ALSO HIS COMING IS NECESSARY
for glory.

A well known gospel hymn, "The Glory Song," is enjoyed for its sentiment and hope for the Christian. Without detracting from that, let us not fail to see that bringing back the King means infinite glory to Him also. Have we always realized that the second advent must mean more to the Lord Jesus than to His people? Does His coming really center in us? No! The New Testament is more interested in what His coming means to Him than what it means to us. We are to long for it, watch for it, not that we may be delivered from tribulation, but that He shall see of the travail of His



The Garden of Gethsemane

soul and be satisfied!

The New Testament speaks of His coming in a threefold way, indicative of a presence, a splendor, an unveiling. What a day that shall be when the King returns! What new disclosures of glory await the world! He who came in humble garb shall be manifested in resplendent majesty. He who was once despised and rejected of men shall rout His enemies and reign in righteousness and peace, with glory and honor. He who trod the pathway to the cross of blood shall take His throne to rule the nations with a rod of iron (Ps. 2). Not yet does the world enjoy the rule which is straight, knowing only the crooked and uncertain.

Meanwhile, the world has its kingdoms, with its symbols of flags and animals, all tarnished by sin and failure to make life a thing of beauty and joy. When the King comes, then shall all acknowledge the crown rights of the Redeemer. On His head are many diadems (Rev. 19:12), for in Him is vested the fullness of the Godhead, the interpretation of man, the victory of death, the sovereignty of sacrifice, and by His second advent in glory He will deliver man from the despots, the brutishness, and tyranny of sin. What will it mean when the King comes? Glory upon glory! He is the Lord of glory.

WHEN DOES HE COME? No one knows the day. Enough that He bids us wait and watch and work. Signs indicative of His nearness are mentioned, but the hour is hidden from us. But it will be "sudden" (Matt. 24:32-42). We expect Him with immediacy. Such time here may not be mathematical (e.g., calendar, clock), but rather eschatological, i.e., intensive rather than extensive. An event is said to happen soon in order to express its seriousness, its certainty, its urgency.

Bringing back the King has immediacy for the Jews, the nations, and the Christian Church, for wrapped up in this is our hope and our crown of rejoicing. There is no kingdom without the King; no peace apart from righteousness; therefore He must come and reign. And soon the heavens will open and we shall

see the flaming of His advent feet.

"What shall we do who know Him and love Him
But talk to each other about a hope?"

Why not speak a word about bringing back the King?

Tis Finished

By Dr. Max I. Reich, Chicago, Ill.

Tis finished! 'twas a Victor's shout
Who crushed beneath His feet the foe!
Stripped sin of its condemning power,
That we the reign of grace might know!

Tis finished! 'twas salvation's word!
The veil that hid God's face is gone!
We see the blood-stained mercy-seat,
'Stead of the awful judgment throne.

Tis finished! cancelled is the fall;
God finds obedience in the One
Who, as the Second Man, our Head,
A perfect righteousness has won.



Easter Morn

By Annie Louise Murphy, New York, N. Y.
While Christ our Saviour slept in death,
Salvation having won,
God sent His Spirit to the tomb
To wake His victor Son!

The angels hastened to the grave
And rolled away the stone;
The women with their spices came
But found the Lord had gone!

"Fear not," the angels said to them,
"He's risen as He said;
But go and tell His friends again
He's left His stony bed."

But Jesus, loathe to haste away,
Still tarried near that scene,
To heal the grief and breaking heart
Of Mary Magdalene!

The Bible—Pattern and Power*

Let's Go Back to the Bible

By Rev. Will H. Houghton, D.D., Chicago, Ill.

WHAT an interesting place is a second-hand bookstore! The dreams of men are here held in musty volumes. Nearly every book was a brain child, born out of pain and labor. It is true some were still-born and others died in infancy, but back of every book was a hopeful parent.

Perhaps the first collections of books were the libraries of Babylonia. The archeologists have uncovered in southern Babylonia a library of 32,000 works. Of course the impressions were on clay, but the writings were arranged on shelves in library fashion. In our day libraries contain up to the millions in volumes, and large sums of money are annually spent to make these accumulations of wisdom and knowledge available and accessible. However, one needs to remember that all books are not of equal value.

Some books are like peacocks—mere expressions of pride and human strut. Other books are like snakes, and carry their poison wherever they go. Some books are like semi-precious, or even precious stones of varying value. But there is one book, called the Bible, which is the diamond of jewels, the lion of strength, and yet it is the bread of nourishment.

The Bible is entitled to live, if for nothing other than its daring and unremitting claim—its claim to be the Word of God. According to its own evaluation, revelation is its content, inspiration its method, salvation its goal. Who but God could conceive such a plan and theme? And who but He could achieve it so gloriously!

Hear these two direct biblical claims, in language majestic and convincing—"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2). "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

THOSE WHO WOULD DENY inspiration to the Bible are under the necessity of explaining difficult literary phenomena. How could Moses give laws which are still formative and normative? How could the prophets tell of nations not yet existent and of kings yet unborn? How could such a book of fine artistry come from such an inartistic people? Whence the training and skill

*Broadcast over radio chain on February 25.

of untraveled fishermen and tax-gatherer, enabling them to write the Gospels and Epistles? The Romans are famous for law, and yet the Bible gives us the foundation principles on which statutes are formulated. The Greeks are noted for art, and yet the poetry and symmetry of the Jewish Bible have never been excelled by Greeks or any other people.

Even the few sparse scientific references seem to be in anticipation of recent discoveries. One race said the world rests on the shoulders of Atlas; another said the world rests on four turtles. The Bible says, "He hangeth the earth upon nothing." The word "nothing" is literally "thinness." Do you know of a better word for ether than thinness? And while the cultured but heathen races discussed a flat earth, and wondered how far the sea could be traveled without reaching the dropping-off place, the Bible held hidden in its depths the simple statement, "He sitteth upon the sphere of the earth." Harvey is given credit for the discovery of the laws of blood circulation, but one many centuries before Harvey said, "The life of the flesh is in the blood."

Certainly the Bible has some claim upon our attention, and has the right to ask that we read it carefully and with unbiased mind.

One peculiarity of the Bible is its claim to come from God. "God spake," says one Bible writer. "All scripture is God-breathed," said another. "I have given unto them the words which thou gavest me," said Jesus, in talking to God His Father.

It is everywhere evident in the Scriptures that the writers are on the side of truth. They abominate lying and deception. They advocate veracity and glory in integrity. If these ideas are according to their standards are they then liars or deceivers? Certainly they believed God spoke by them, and if their writings stand the test, who among living men can say them nay in this later hour?

The Bible claims to be without a rival. It is not only a word from God, it is the Word of God. There are other religious books, but there is no other divine revelation. Joseph in the long ago had a dream. It is recorded in Genesis 37. Let me read it in Scripture words:

"And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves

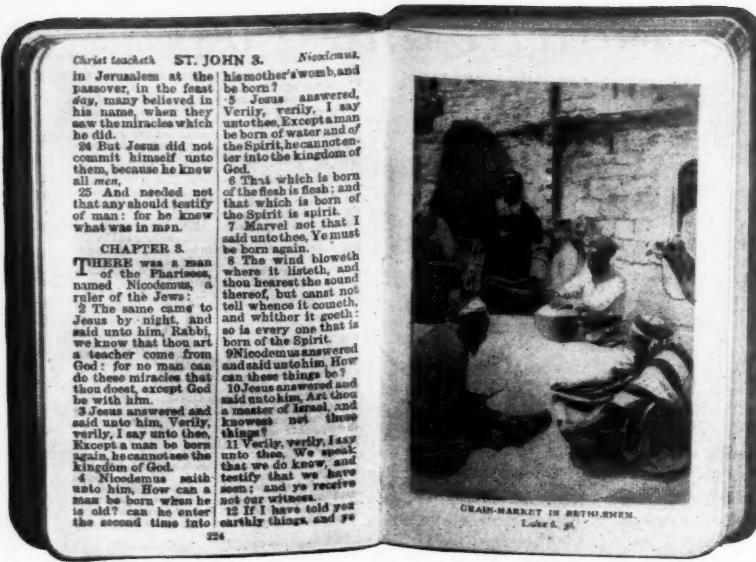
stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words" (Gen. 37:5-8).

But this is my point. Just as in Joseph's dream, all the other sheaves made obeisance to his sheaf, so all other books bend the knee in the presence of the Book of books. Just as Paul said of Jesus Christ in a future day—"Every knee shall bow . . . and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11), so Jesus says, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

The detractors will one day be retractors, but too late. The men who now say to the Bible, "You are wrong," will one day—too late—say, "I am wrong." "Forever, O Lord, thy word is settled in heaven."

THE BIBLE CLAIMS to be both universal and timeless. So much of earth's literature is evidently limited. It has both geographical and age limitations. But the Bible appeals to every race and every age and every century. In this it is like grain and fruit and flowers. All the earth and every people in every age know grain. An old professor of Biology used to hold a little brown seed in his hand. "I know," he said, "just exactly the composition of this seed. It has in it nitrogen, hydrogen and carbon. I know the exact proportions. I can make a seed that will look exactly like it. But if I plant my seed, it will come to naught: its elements will simply be absorbed in the soil. If I plant the seed God made, it will become a plant, because it contains the mysterious principle which we call 'the life principle.' This Bible looks like other books. We cannot altogether understand its marvelous power. Planted in good ground, it shows that it has the life principle in itself; it brings forth spiritual fruit; it bears fruitage."

And right here let me say that the Bible defies any limitations put upon it by men or nature. It defies the calendar. All other books feel this limitation. Even the books of some of the old religions have antiquarian interest only. But your Bible is as meaningful in the twentieth century as it was in the tenth. The Bible defies geography. Born in a little known corner of the world, its fits into the geographical setting and racial thinking of all the earth. How amazing the victories in this Occidental world of this Oriental book!



The Bible defies the decree of kings and the dictum of scholars. Governments and proud potentates have frequently been in collision with this Book and in collusion to resist it. They have ruled it out, and rooted it out. They have imprisoned its owners and rewarded its destroyers. Sometimes the intellectually proud have pursued a crusade against it.

THREE WAS A VOLUME of addresses published thirteen years ago and in one of the addresses a destructive theological liberal said of a coming day, "There will be no Bible," and after mentioning some other things, such as the Church, which would be non-existent, closed by saying, "So will the world become one great temple, and men as one great family, and all true life divine." But now from the daily newspaper comes the report of a sermon preached by the same man thirteen years after the address from which I have quoted. He is talking about Soviet Russia, and in the light of the attack on Finland and related events this man who was openly pro-Soviet for years said he had been deceived and sold out by Soviet Russia. Said he, "I am sick over this business, as though I saw my father drunk, or my daughter on the street, and all the more since I feel I have deceived myself as well as being deceived."

I would only remark that if he has such poor judgment in regard to a bit of political philosophy I don't care to accept his judgment on the value of the Bible. He surely was right in one thing when he said, "I have deceived myself as well as being deceived." That's exactly what the apostle Paul said about some religious leaders in the latter days, "deceiving and being deceived."

Many unbelievers have threatened or prophesied the destruction of the Bible. Few people know the names of the skeptics. Everyone knows the names of Moses and Isaiah and Luke and Paul.

Class boundaries are also defied by the

Bible. In some countries there are class religions, but not so in any land of an open Bible. It obliterates all lines of class or race or party. Its message is for rich and poor, black and white, strong and weak, old and young, educated and illiterate. The Bible takes us from the disharmony of Babel where no man understood the tongue of his neighbor, to the harmony—the symphony—of Pentecost where all marveled that each heard in his own tongue.

If you want an opinion concerning the Bible why not take it from the lips of someone who has real acquaintance with it. When a man denies the value of a poem or a painting he may be only testifying to his own limitations. Dr. Jonathan Goforth recently went to heaven after long years of service for Christ in China. Thirteen years ago he said, "In the past fifteen years I have gone over the New Testament forty times in the Chinese language, comparing it with the English versions. I shall soon be through reading the four Gospels fifty times in Chinese in this new version, and I have no sense of the Book Divine becoming old." Those who are best acquainted with the Bible best understand its indestructibility.

BUT THERE IS ONE CLAIM of the Bible which sets it apart as being entirely unique. It claims an abhorrence of vice and an alliance with virtue. If you surprised a burglar in your house, and he escaped, dropping something from his pocket you discovered to be his Bible, you would be as surprised as the burglar. If a person leaning on a cocktail bar started to repeat the Twenty-third Psalm you'd be astonished. Did you ever hear of the high council of one of the dictators opening its session with the reading of the Sermon on the Mount? This would be big news for any daily paper.

Dr. Goforth, to whom I have referred, once said, "Mr. Yu, who became provincial judge of Honan, was a very real

friend of mine. Some months after I had presented him with a Bible, he said to me, 'I am amazed at the influence of that Bible you gave me. No matter how many of our Chinese books I read I was never troubled in conscience when I sinned. But since reading the Bible, and especially the New Testament part of it, my conscience is much troubled when I sin. Tell me, what is the secret of it?'"

Every fair-minded man, even though unfriendly, must admit the amazing uniqueness of Bible morality. Nowhere is the feebleness of a religion without God seen as in this matter of moral standards. Pagan standards were without principles defining right and wrong. Ancient Egypt was distinguished for character corruption. Greece was savage and shameless until the age of refinement, when according to an ancient scholar iniquity only "put on an embroidered garb, and of more delicate texture." The so-called "heroic ages" of ancient times do not stand a closer view. Voluptuousness and debauchery abounded, and had the encouragement of current religions. Rome at its purest was licentious openly and unashamed. Cato, the severest critic of public morals, according to Horace, commended young men in frequenting places of prostitution, on the ground that they could do worse things.

OLDTIME PHILOSOPHERS speculated on many things, but they were extremely hazy on morals. Socrates, the best of them, said it was necessary a teacher come from heaven, that men might know duty and be encouraged to do it. Well, the Bible carries a heaven-sent revelation concerning moral standards.

We are looking upon strange scenes today. We see nations which once professed to be Christian in faith and morals, at war with all the ideals presented in the Bible. But they cannot propagate their new ideologies without taking a position of antagonism toward everything biblical. One nation in its present philosophy says, "Christianity is weak because it says, 'Love your enemies.' We say, 'Hate your enemies.'" Another ideology seeks to supplant Bible ideals by reverting to the pagan gods of earlier days. But can you not see that both dictators compliment Bible morality by confessing their ideals are incompatible?

Interesting it is that while men have claimed to outgrow the words of the Bible, they have never claimed to even approach its morality. The Bible is a book of wisdom, but it is first the book of character. It makes sages, but it first makes saints. "Believe and thou shalt see" is the order. Now, believing makes the saint, and then seeing makes the sage. But to reverse the order is to confound the process.

Isn't it amazing that such high moral standards should arise in the days of the Scripture writings; an age of moral filth producing a book of moral purity—and with standards not yet outmoded? Certainly it is not too much to say that the final morality is here presented. We

(Continued on page 389)

Apostolic Advice*

By Rev. Aubrey Plymouth White, Freeport, Ill.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.—II Timothy 4:1-5

P AUL pictured unusual conditions that were to come upon the world: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "The time will come." That time has come; it has been with us a number of years. False doctrines and fables are and have been for some time common subjects for pulpit and platform, until multitudes have turned "away their ears from the truth."

For such a time the apostle gave this sound advice to pastor and to people, for after all, the people must preach to the world all week what the pastor preaches to them on Sunday.

1. "Preach the word." To preach the word means preach Christ—Christ crucified, risen, ascended, and coming again. The gospel is a warm-hearted invitation to a new life—a life more abundant. There are 135 passages in the New Testament in which Jesus speaks of life, and only seven of them refer to the physical; all the others refer to the spiritual. Life is a thing of the mind, heart, and will. Life's fullest goal is reached only in the spiritual realm of service. We are so slow to discover the real need of the soul; we have imagined that worldly success would satisfy, but at heart man craves peace with God. The psalmist recognized this truth: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Ps. 42: 1, 2).

Tell the world, beloved, that the longing of the soul for life is satisfied in Christ. What is life? Spencer gives a scientific definition: "Life is a correspondence between an organism and its environment." That is, there is an organism placed in an environment and a correspondence goes on between the two. That is life. Science says further, that if there could be a perfect organism placed in a perfect environment and the correspondence could be preserved unbroken, then life would be eternal. We die because either the environment or the organism is faulty, or the correspondence is broken.

That is not far from the Bible truth. Regeneration makes a perfect organism;

heaven is a perfect environment; and by simple faith in Christ my soul keeps up an unbroken correspondence with God. That is everlasting life. A theological definition is: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

"Preach the word"—it is the good news of God's eternal love for the world. When I read in the Bible, "The wages of sin is death," that is bad news; but when I read, "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23), that is good news. When I read, "The Devil is abroad in the world," that is bad news; but when I read, "Greater is he that is in you, than he that is in the world" (I John 4:4), that is good news. When I read, "There is none righteous, no, not one" (Rom. 3:10), that is bad news; but when I read, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1), that is good news. When I read, "The world is lost in sin," that is bad news; but when I read, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), that is good news—news of God's great love.

P REACH THE GOSPEL of life and love, for it is as Talmage puts it, "effulgent with all light, rubescent with all glow, arborescent with all shade and shelter, the cap sheaf of all our harvest hopes, the Mount Everest of all our literary heights, and the grand opera of all the soul's most stirring musical drama." "Preach the word"—the Word that "became flesh and dwelt among us"—Jesus the Christ. There is power in that name. It is more life-giving than Moses, more imperial than Caesar, more musical than Beethoven, more conquering than Charlemagne, more eloquent than Cicero, and more ancient than Abraham. It throbs with all life, weeps with all pathos, groans with all pain, stoops with all condescension—preach Christ.

2. "Watch thou in all things, endure affliction."

Watch your daily walk. The only aristocracy left in the world today is the aristocracy of character, and the doing counts for more than the saying. The best sermon ever preached is a holy life, and the

best music ever chanted is a consistent walk. Your life and character will bloom or blast in the hearts of those who know you long after you are dead and gone. Men live after they are dead by what they have done. A Joseph, a Moses, a David, a Daniel, a Paul, a John is remembered by the way he has lived. The only real royalty is loyalty.

When testing comes do not complain, "endure affliction," "endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3). What a testimony Christians would have if they would be "patient in suffering." "In the world ye shall have tribulation" (John 16:33). Remember, Christian, when Jesus saved you He did not take you out of the world. Ye are in the world, not of the world—"endure hardness."

When Jesus saved you He did not take you out of the flesh, and the flesh decays—"endure affliction." When affliction comes, love may allow you to groan, but never to grumble. "The refining pot is for silver, and the furnace for gold; but the Lord trieth the hearts" (Prov. 17:3).

T HIS IS WHERE prayer comes—"Watch thou in all things." The words "watch and pray" often come together in the New Testament. There is only one way to get on top of circumstances—the way of prayer. Someone has said that prayer is the great unused dynamic of the Christian Church. There is a marvelous power in prayer. I went into a sick-room one day, where a woman lay dying of cancer. She said, "I have had wonderful fellowship in prayer today. Jesus has been so near." Then she sang,

"Tis so sweet to trust in Jesus,
Just to take Him at His word;
Just to rest upon His promise;
Just to know, 'Thus saith the Lord.'"

"Watch thou in all things." Do not forget the power of prayer. With the breath of prayer Elijah blew all the clouds out of the sky, and it was dry weather. Three years later with the same breath he blew the clouds together and it rained. Daniel prayed and the lions' mouths were closed. George Müller prayed together a group of boys, and then he prayed up an orphanage to take care of them. He turned his face toward Edinburgh and \$5,000 came, toward London and \$5,000 came, toward Dublin and \$5,000 came. There is marvelous power in prayer. "Watch thou in all things, endure afflictions."

*An address given at Founder's Week Conference, Chicago, 1940.

3. "Do the work of an evangelist."

I do not know what would help the world more than for Christians to tell what Christ has done for them. Too often we keep away from the very people who need us most. Churches all over the land are dying because there is no evangelistic fervor in the pew or the pulpit.

Our sermons do not get down to where people live. Ministers are, indeed, "invisible all week and incomprehensible on Sunday." Pastor and people alike must have a compassionate concern for the men down in sin. They can be won.

4. "Make full proof of thy ministry."

There is only one way to make full

proof of your high and noble calling, and that is by the power of God's indwelling Spirit. "Full proof" will come with the fullness of the Spirit. Charles G. Finney said that wherever he went all forms of unbelief vanished when the Spirit was poured out upon the people. Submit to His leadership; depend upon His power; grieve not His presence; and be careful to give Him all the glory. He will use you—He must use you; for it is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

One Sunday evening last summer a woman visiting Freeport entered a theater about church time, thinking she could enjoy the show as was her habit, but she

felt so uncomfortable in her conscience that she had to leave. Coming outside she asked, "Where is the First Baptist Church?" She followed directions and coming in late was given a chair by the door. When the invitation was given she was the first to come forward and was gloriously saved. She gave her testimony—"I don't know how I happened to come to the Baptist Church, but I felt so condemned after entering the theater I had to leave, and before I knew it I was here, and now I'm saved." Beloved, God's Spirit was working in that woman's heart. That is God's only method of bringing men and women to Himself. Permit Him to work.

Some Cast Nets; Others Mend Them*

Mark 1:16-45

By Carl Armerding, D.D., Windsor, Ont.

THE preparation of men for the work of the ministry is a divine work. No man may take this honor unto himself if he expects to be used of God. He must be divinely called to it. And all that is asked of him is wholehearted devotion to the Lord. "Come ye after me, and I will make you to become fishers of men" (Mark 1:17). That this will involve sacrifice on the part of those who obey is certain, but that is not the important point here. "Come ye after me," is the simple command, and the promise which follows should make us willing to make any necessary sacrifice.

It is very interesting to notice whom the Lord called to follow Him, and how they were engaged when the call came. They were fishermen working hard at their trade. Some were casting nets, others were mending nets. The Master needs men who are skilled in both lines. When the Lord made choice of His servant David, He "took him from the sheepfolds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands" (Ps. 78:70-72). His former training stood him in good stead when called upon to feed and to lead God's people. And in his case, integrity of heart and skillfulness of hands went beautifully together, thus preserving a true balance.

Such a balance may be seen in the types of ministry pictured in the portion of Scripture now before us, in the casting and the mending of the nets. The former may be likened to evangelistic effort, the latter to pastoral care. But like the planting and watering of which Paul speaks in his letter to the Corinthians, they are one. They do not compete with each

other; the one supplements the other. Both are necessary for the perfecting of the saints. And in the miracles which followed the call as here given, we may see a practical illustration of this. The man possessed of an unclean spirit is an apt picture of the sinner in his sins even though he be found attending "divine service" in the synagogue. It is here that the disciples received their first lesson in fishing for men. The net is cast, so to speak, and one who had been caught in the snare of the enemy is "caught" by Another, to be set free indeed.

PETER'S MOTHER-IN-LAW, sick of a fever, stands in need of another type of ministry altogether. We find her, not in the synagogue but in the house, the place of relationship. Here it is not the power of the Devil that has to be dealt with, but the working of the flesh. Her illness is an illustration of how the working of the evil nature may prostrate a child of God. The trouble is so serious that the woman is unfit for either fellowship or service. But they "tell him of her." This reference to their intercession for her is very lovely indeed. It is quite in keeping with what we read in I John 2:1, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Note that it does not say "he has," but "we have." The failure of anyone of His own becomes in this way the prayerful concern of all. And then her restoration follows at once, for "he came and took her by the hand, and lifted her up; . . . and she ministered unto them." And this, in turn, is followed by showers of blessing (Mark 1:32-34). Such are the blessed results of casting and mending in the spiritual realm.

Now it is rather suggestive that the very next thing we read about here is that our Lord "departed into a solitary place, and

there prayed." Later "he preached in their synagogues throughout all Galilee." How perfect the balance in all of His ministry! He was teaching His disciples the true secret of effective service. And so we are brought to the third and last miracle in this series. It is the case of a leper who desired cleansing. In the healing of his body we may see the climax of redemption. Our "whole spirit and soul and body"—the complete man—shall one day know the blessedness of a completed redemption. But just as we find an interval between the healing of Peter's mother-in-law and that of the leper, so we who have the firstfruits of the Spirit also "ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).

So, from a dispensational as well as from a moral standpoint, we have a perfect picture of the service of the perfect Servant. What a privilege to learn in His school and to serve Him in His own blessed way! "Having then gifts differing according to the grace that is given to us, let us serve in lowliness of mind, each esteeming the other as more excellent than himself (Rom. 12:6; Phil. 2:3).

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*An address given at Founder's Week Conference, Chicago, 1940.

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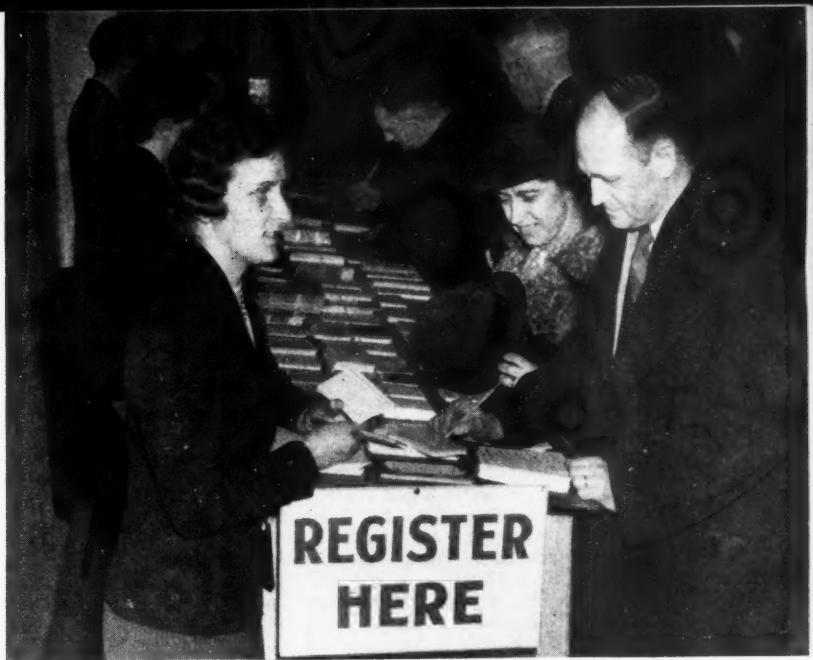
Candid Camera

Shots

at

Founder's Week

Conference



Conference guests register and order Moody Monthly subscriptions at literature booths.



A group of speakers on the rostrum of Massey Chapel. Perry F. Haines, Dr. C. H. Suckau, Harry Strachan, W. M. Strong, Frank C. Torrey, Dr. Wm. L. Pettingill and Andrew Gibl.



Dr. Houghton chats with a group of pastors from the Detroit area. With him are Raymond F. Roe, Warner R. Cole, Wm. G. Coltman, Ralph L. Reed, Ernest Kuhne, H. A. Graham and Arnold Kehrl.



Professor Bittikofer conducting the praise service.



Dr. Louis S. Bauman addressing four thousand in attendance at an evening session of the conference. →

Founder's Week Conference Echoes

By John R. Riebe, Chicago, Ill.

UNDER calm, gray skies and the comfort of moderate temperature 1,275 people gathered in Torrey-Gray Auditorium to hear the official welcome of the President of the Institute at the opening of the thirty-fourth annual Founder's Week Conference. Before the sessions were over 54,600 had been in attendance.

Weeks of prayer preparation for the conference were followed by half-hour daily prayer periods, at 9 A.M. and 2 P.M., under the guidance of Faculty men. If prayer was the atmosphere of the conference, the spirit of praise was its worship. The congregational singing was directed by Dr. Homer A. Hammontree and Talmadge J. Bittikofer; other members of the Music Faculty presided at the piano and organ. The Auditorium Choir responded several times a day to the authority of Mr. Bittikofer's baton; besides there were singers and groups of singers—Eivin Bjornstad, Norwegian lyric dramatic tenor, the Sunshine Gospel Trio, and others.

Moody Day

Dr. Houghton spoke of birthdays—Mr. Moody's one hundred and third this day, and this year the one hundredth of his associate, Ira D. Sankey, and Harry Moorhouse, who set Mr. Moody to preaching the love of God. The Institute was founded fifty-four years ago, and today ministers to thousands with no defection from its original doctrinal position, being more needed now than ever.

In his opening address Dr. Houghton set the key for the occasion on the generative power of divine vision for regenerative service. Cold type cannot carry the warmth of his persuasive utterance. To lack the vision Isaiah had in the year King Uzziah died is to lack the necessary equipment.

Rev. George Douglas, English Keswick speaker, entirely without prearrangement, pursued the same thought—speaking from II Corinthians 3:7-18 on the objective vision, the subjective change, the divine transformation, and our consequent responsibility—to "behold!" Tuesday morning he developed "The Meaning of Pentecost in Scriptural Experience," as epitomized under the New Testament word "power," and exploited as "an illuminated mind, a cleansed heart, a purged conscience, and a stimulated and energized will."

Rev. James E. Mallis, forthright leader of youth, spoke with his usual rapid, illustrative cogency of the privileges of our possessions in Christ, dwelling on such priceless values as fellowship, confidence, peace, power and skill.

The Radio Rally brought together 4,600 people. After an introduction of the radio staff, which included the technicians from the control room and the transmitter at Addison, Ill., H. C. Crowell read

the Scriptures and Dean H. L. Lundquist offered prayer. Rev. Ralph E. Stewart, Associate Director of the Radio Department, introduced those who had taken part in the various programs. Dr. Wilbur M. Smith spoke on "Keeping the Word," emphasizing the fact that while the Bible speaks much of our being kept by God, it speaks considerably more of the necessity of our keeping His Word.

Tuesday—Home Coming Day

Rev. Frank C. Torrey, pastor of Calvary Independent Church, Lancaster, Pa., spoke on "The Franchise of Fruitbearing."

In Rev. Aubrey P. White's discourse the tempo rose from the even flow of measured speech to the heights of dynamic utterance. His address appears in this issue of the *MONTHLY*.

Dr. C. H. Suckau, pastor of the First Mennonite Church, Berne, Ind., exalted the Lord by tracing the correspondence between the earthly manna of the Old Testament and the heavenly manna of the New. He spoke pointedly on their miraculous origin, medium, abundance, conservation and cessation.

Approximately four hundred former students gathered in the Institute dining room for the annual fellowship luncheon. Dr. Howard C. Fulton, president, moderated the business meeting which followed, when officers of the Alumni Association were elected for the ensuing year: president, William H. Lee Spratt; first vice-president, Leland L. DeFlon; second vice-president, Carl Brown; secretary, Mary E. LeBar; treasurer, Harold K. Stephens.

In his two addresses on "The Christology of Apostolic Witness" and "Paradoxes in the New Testament," Rev. Ralph G. Turnbull, M.A., F.R.G.S., formerly of Blackpool, England, a young Bible teacher of unusual promise, and a Moody graduate further trained at the University of Edinburgh, spoke with a precision, force and finish worthy of the best British tradition. From the book of Acts, chapter two, it was clear, he said, that our preaching should center about: "Jesus of Nazareth, a man . . . ; the Christ of the supernatural—of the will of God—of the cross—of the resurrection—of prophecy—of our salvation." The paradoxes center about the believer's standing and state, as suggested by the following: "Because we are saved we are to work out our salvation; because we are sanctified we are to become perfect; because we are saints we are to become holy; because we have acknowledged the passover we are to keep the feast."

In Dr. Northcote Deck, the instructed layman spoke with a peculiar grace and radiance. The beloved physician so long associated with missionary work in the Solomon Islands, drew some striking lessons from the resurrection of Lazarus,

and then extended his thought to the practical issues of "putting off" and "putting on" the garments mentioned in Colossians 3:8-10 and Ephesians 4:22-24.

Tuesday evening in the great auditorium of the Moody Memorial Church, filled to overflowing, Rev. Charles Ernest Scott, D.D., missionary of the Presbyterian Board in China, told the pathetic story of the martyrdom of his daughter Betty Scott Stam, and her husband, John, at the hands of Chinese bandits.

The other speaker was Dr. Dan Gilbert, whose theme was "The Shadow of Sodom Over Christian Civilization." In his discussion he particularly stressed the dangers to the young people of the nation through the practice of ignoring God and exalting rationalism as a substitute for the supernatural. He also made clear that there could be no hope for a future prosperity unless the nation returned to God. Wednesday morning under the mastery of his speech the evolutionary theory stood arraigned as the cause of all the ideologies which stand for "a denial of God, a suppression of personality, a ruling out of free will, a desecration of marriage, and a repealing of property rights."

Prophecy Day

Dr. Carl Amerding's expositions, like those of Rev. George Douglas, show the enrichment of maturity both as to insight and application. He summed up the mountain-top experience recorded in I Peter 1:1-21 under four heads: approbation, confirmation, interpretation, and inspiration. His second address appears in this issue of the *MONTHLY*.

Rev. Perry F. Haines, pastor of the First Methodist Church, Corry, Pa., was God's gift to the conference through the channel of testimony rather than teaching. His story of what "The Real Jesus" meant to him was as ointment poured forth, the fragrance of which filled the house.

Dr. H. A. Ironside, pastor of Moody Memorial Church, exposed two passages of Scripture—Revelation 2:24-29 on Wednesday morning, and Romans 8:1-4 Thursday morning. In the former he traced through history as a background the churches of Thyatira, Sardis, Philadelphia and Laodicea, but centered his thought on that glorious hope of the Church, the rising of "the bright and Morning Star." In the latter he gathered the life of victory around three great words, reckon, yield, and obey.

Andrew Gilh, from one of the younger churches of Asia, envisaged the work of the Holy Spirit under the symbol of water. Employing Ezekiel's imagery he interpreted thus: "Water to the ankles, guidance; water to the knees, praying; water to the loins, working; water to swim in, holy living."

Wednesday evening the speaker was Dr. Louis S. Bauman, pastor of the First Brethren Church, Long Beach, Calif. In an exposition of the book of Jonah he called attention to the fact that the Jew is the center of prophecy, and that there can be no understanding of God's plan for the ages till the Jew and his place in God's plan are fully understood. Dr. Bauman concluded his message with a strong appeal to those present to give themselves unceasingly in prayer for Israel. Friday morning he responded to the call of his audience for a discussion of Armageddon, which he said is not the "battle of Armageddon," but the "war of Armageddon." He shed great light on this subject, pointing out particularly that the word "indignation" is oftener found in the Bible than "tribulation," saying the former has reference to the Gentiles and the latter to the Jews.

Missionary Day

Bishop William Culbertson, D.D., of the Reformed Episcopal Church, is another of the younger Bible teachers in whom the Word of Christ dwells richly. Thursday forenoon he led the conference into a deeper understanding of the need, the fact, and the depth of teaching concerning the Holy Spirit. His striking subject Friday afternoon was: "The Prophet Who Preached Without Words," or the preacher who died for his sermon (Gen. 4:8).

The impassioned missionary addresses of Rev. Joseph S. Otteson '17, of India, and Rev. Harry Strachan, director of the Latin American Mission, Inc., reminded us afresh of the value of the missionary apologetic. Each speaker bore testimony to the radical spiritual changes wrought in the lives of hundreds in their respective spheres of influence by the transforming power of the gospel.

Seventy-eight missionaries were seated on the auditorium platform for the missionary symposium conducted by the Director of the Missionary Course, Dr. William H. Hockman. The following workers from home and foreign mission fields bore their witness to the triumphs of the Christian evangel: Louise Vollen-tine, Southern Highland Evangel; Charlotte Cobb, South China Boat Mission; Jacob Peltz, secretary, International Hebrew Alliance; John W. Gerrard, Peru, South America Indian Mission; Mrs. R. A. Bosshardt, China Inland Mission; Earl Winsor, Congo, Africa Inland Mission; Margaret Monson, Oak Hills Fellowship; Mrs. Walter Ohman, Anglo-Egyptian Sudan; Otto Schoerner, Chinese Turkestan; Dr. A. D. Helser, Mohammedan work, Sudan Interior Mission.

Missionary Day climaxed in a great meeting in Moody Memorial Church, the auditorium of which, despite the snow-storm, was nearly filled. Rev. W. M. Strong, director of the Soldier and Gospel Mission of Chile, gave a stirring account of the ways of God in the hearts of men in his South American field. Dr. Scott "quoted thinkers of three generations to prove the vital relationship between the destiny of China and the future of occidental civilization." Dr. Houghton announced that the Institute had made provision for the Christian training of Dr. Scott's granddaughter, Helen Priscilla

Stam, on the ground that the Institute was the only school attended by both of her parents; here they met, and from here they went to China where they won the martyr's crown.

Friday

Dr. W. L. Pettingill led the conference in two studies; Friday morning on God's covenant to David, and Saturday morning on the earthly humiliation of Christ and the exaltation which is to follow.

Dr. Frank E. Gaebelein, author and educator, discussed "Prophecy and Our Young People of Today." He advocated teaching prophecy to the inquiring mind of youth as one of the most effective remedies at hand for combatting the false philosophies of the age. His address is scheduled for publication in the Moody MONTHLY.

Morris Gordin, Jewish author and lecturer, with a great love for his brethren, spoke on the Jew. To look at him, said he, is to believe, to tremble, and to rejoice. Sunday afternoon at Moody Memorial Church, Mr. Gordin presented the remarkable story of his conversion from communism to Christianity.

Dr. William G. Coltman, pastor of Highland Park (Mich.) Baptist Church, embraced the wide sweep of Christian experience—salvation, sanctification, service and suffering—with the implications of his subject, "The Battle Is Not Yours, But God's."

In the evening, Rev. R. A. Bosshardt, missionary of the China Inland Mission, Kweichow, China, told of his capture by bandits, who held him a prisoner for 570 days. The story is told with full detail in *The Restraining Hand*, published by the China Inland Mission.

Also on Friday evening, Rev. Hyman Appelman, Hebrew-Christian evangelist of the Texas Baptist Convention, Fort Worth, Tex., made an impassioned address on "The Challenge of the Open Door" (I Cor. 16:9). Saturday afternoon he spoke on "Harvesting Souls," centering his thought in three words, seeing, pray, and go. An extraordinary impression was made on the audience, souls were saved, and many came forward for a deeper consecration.

Sankey Day

Prof. E. O. Sellers, director of music of the Baptist Bible Institute, New Orleans, La., spoke on "Ira D. Sankey: His Songs and His Successors." Particularly interesting was his discussion of the Moody and Sankey meetings in Great Britain, and notably the one which was held in London, where seven thousand people were added to the churches. He said that while Moody's sermons are largely traditional, Sankey's hymns are still being sung.

Dr. Houghton introduced Hugh R. Monro, LL.D., Montclair, N.J., as a banker and authority on hymns. Dr. Monro accentuated the place of worship in the Christian assembly, and especially the ministry of song in praise of God. His review of the great hymnologists of the Church gave new insight and inspiration.

Dr. Hammontree presented a vivid historical survey of Mr. Sankey's career.
(Continued on page 391)

Greek Word Studies

By Kenneth S. Wuest

THE DEPARTMENT OF STRANGERS AND PILGRIMS

I Peter 2:11, 12

"Dearly beloved" is from *ἀγαπητοί* that is, dearly beloved of God. "Beseech" is from *παρακαλῶ* which means, "I ask, beseech, exhort, urge, I beg of you." It means "please." Think of the condescension of God, to say "please" when He could command. "Strangers" is from *παροικούς* which means "living alongside of," and refers to a foreigner living temporarily among a native population. "Pilgrims" is from *παρεπιδήμος* which has the same meaning, except that this sojourner is on his way home. "Abstain" is from *ἀπέχεσθαι* literally, "hold yourselves back from." "Lusts" is from *ἐπιθυμίαν* referring to a passionate longing, a craving, here evil cravings. "War" is from *στρατεύωνται* which means "to carry on a military campaign, to lead soldiers into battle." Used in an early manuscript in sentence, "Which fight with the fierceness of soldiers in battle." "Against" is from *κατά* whose root meaning is "down." The picture is of these cravings which carry on a military campaign, hurling themselves down upon the soul.

"Conversation" is from *ἀναστροφήν* which means "behavior, manner of life." "Honest" is from *καλήν*. *ἀγαθός* means intrinsic goodness, goodness of heart. *καλήν* means goodness as striking the eye, the outward manifestation of intrinsic goodness. It is goodness in the sense of that which is beautiful, comely, seemly. It is the testimony of a sweet, winsome Christian life which the world beholds. "Behold" is from *ἐποπτεύονται* which means "to view carefully as a personal witness." How the world watches the saints! The word "visitation" is from *ἐπισκοπῆς* which means "to observe or inspect." It is the same word translated "bishop" in I Timothy 3:2, and "overseer" in Acts 20:28. A bishop is one who has oversight over the spiritual welfare of the local church. The day of visitation is the day when God will have the spiritual oversight of the unsaved who have been attracted to the Lord Jesus through the beautiful lives of the saints. God becomes the Shepherd and Bishop of their souls as they put their faith in the Lord as Saviour. The fuller translation is as follows:

Divinely loved ones, I beg of you as those who are living in the midst of a foreign population as strangers and pilgrims, I beg of you to hold yourselves back from the fleshly cravings, cravings of such a nature that, like an army waging an offensive warfare, they are hurling themselves down upon your soul, holding your manner of life among the nations steadily beautiful in its goodness, in order that in that thing in which they defame you as those who do evil, because of your good works beautiful in their goodness which they are beholding, they might glorify God in the day of His overseeing care.

Youth Page

Elizabeth Andrews Houghton

THE TRIUMPH OF CHRIST

By Rev. Edgar D. Nelson,
Rice Lake, Wis.

When [Jesus] ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.—Ephesians 4:8-10

The greatest triumph earth, hell, or heaven ever witnessed was that of Jesus Christ. It was greatest in splendor, honor, numbers, continuance, and merit. Pompey's conquest was a world, Christ's a universe. Pompey's was for a brief time, Christ's for an endless eternity. A Roman general lived before his triumph, and later died; Christ died before His triumph, and ever lives.

There were three elements in a Roman triumph, past, present, and future. Past, the conquest; present, the display; future, the continuing results. Christ's was the greatest triumph because of conquests won, acclaim received, and results obtained. Consider the amazing conquest. There was a foe against which Christ marched; a field on which the battle was fought; and a manifest outcome.

He "descended first." That was the Lord's march against the foe. When Jesus stepped from the battlement of heaven, He may have cried, "The die is cast." Jesus stepped down from heaven into a cradle. He walked from His cradle to the cross. He plunged from the cross to Hades. Jesus left heaven to become a man. He became a man to die. He died to descend into Hades. He descended into Hades to conquer death.

He "descended first into the lower parts of the earth"—His field of battle. He was there three days and three nights. In this abode were two sections, separated by an insurpassable gulf. They were Hades (or hell) and paradise. It seems Christ was in both. Of Him David prophesied, "Thou wilt not leave my soul in hell." To the thief He said, "Today shalt thou be with me in paradise." He was in hell, the abode of ungodly dead. He was in paradise, the abode of the believing dead.

Jesus did two things. First, "He ascended up on high"; second, "He led captivity captive." The battle was decisive.

*"Up from the grave He arose
With a mighty triumph o'er His foes."*

Jesus led captivity captive; not only a band of captives, but *captivity* itself—the dead, but death and Hades, too. He made captivity a prisoner of war. He didn't liberate, but He did captivate.

Now the conquest is made, there follows the royal triumph. There is the procession—its direction and goal. There are the lines of cheering throngs. There is the victor's arch. We watch the parade.

See the blood-stained banner waving aloft! Soldiers, raise it high! See the mighty Conqueror! It is He with the nail prints in His hands. They are the scars of battle—hero marks. "I shall know Him by the prints of the nails in His hands." Listen! He speaks, "Behold my hands and my feet, that it is I myself" (Luke 24:39). He continues, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). There are the keys. One unlocks Hades, the abode; the other, death, the process. Jesus can raise the dead, and stop the dying; He can lock or unlock; liberate or retain.

Crowds press the line of march, as Jesus the mighty Conqueror passes. Both men and spirits behold from Hades, earth, sky, and heaven. Spirits of Hades see Him depart from them. They are in no mood to cheer. On Olivet's brow, disciples gaze skyward till, in a cloud, Jesus is caught from sight. Spirits of the air witness. Angels of heaven see Him coming. God the Father sees and awaits His Son.

Jesus ascended bodily. Ungrateful world, thou shalt not even have His ashes! He ascended through a multiple victor's arch unsurpassed—cirrus clouds, blue-domed sky, diamond stars, the third heaven, heaven itself of gems and gold, "far above all heavens." Jesus returned home after thirty-three years' absence. For thirty-three years heaven had been lonely. Now the loving Father and the only Son meet. Here words fail. We pass in silence. At God's right hand, on the royal throne, Jesus sat down. A perfect, permanent victor's arch surrounds Him—"a rainbow round about the throne." What a triumph His!

Consider the final outcome, the future element of Christ's triumph. He ascended "that he might fill all things"—His exaltation. "He ascended that he might fulfill all things" (marginal rendering)—His completion of God's plans, plans pertaining to the moral beings of His universe. He shall fulfill all things. Satan shall be judged; fallen angels shall be judged; ungodly men shall be judged; sin, death, and Hades shall be judged. He shall fulfill all things. The anticipation of saints shall be realized. They shall see their Pilot face to face when they have crossed the bar.

Christ triumphed. His own shall triumph. The opposition shall be defeated.

COMFORT IN SORROW

By Rev. Leslie M. Van Inwegen,
Glencullen, Ore.

The Christian has his sorrow even as the non-Christian, but it should be a godly sorrow. The Bible tells us to "sorrow not, even as others which have no hope." It does not say that we are not to sorrow, but that it should be a sorrow

mingled with joy in view of the Christian hope. We may honor Christ even in our sorrow.

We read that the Bible was "written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). The Word is the source of Christian comfort, for it reveals the great "God of all comfort." The saints of God through the ages have triumphed in their sorrow by turning to this Book. What great words of faith and assurance we find from beginning to end!

We see Moses, God's faithful servant, now an old man and about to cross to the heavenly Canaan. As a parting word to the people whom he has led, he exhorts them out of deep experience with God, "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

We move on to the Psalms and hear David, a man who knew much of sorrow as well as joy, trouble as well as contentment, crying, "God is our refuge and strength, a very present help in trouble" (Ps. 46:1). And again, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Note particularly how David continues, "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Ps. 91:1, 2). All of us have felt how difficult it is to bring comfort to one who is sorrowing. We cannot comfort, only God can. The sorrowing, therefore, find their comfort in being alone—with God. David's God was to him as a fortress, a high tower where he could find refuge and be at peace.

We turn to the New Testament and find the One who came "to heal the broken-hearted." He had told the disciples that He must leave them by way of the cross, and return to the Father. To these loved ones He spoke the comforting words, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will not leave you comfortless: I will come to you" (John 14:1, 2, 18). This promise to the disciples is for us today. Jesus sees you, distressed, brokenhearted, and He is saying to you today, "I will not leave you comfortless: I will come to you." Christ is near every sorrowing heart. Open the door and He will come in.

We can assure our hearts from the Word that all is well with those that sleep in Jesus. John writes, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . And it doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him; for we shall see him as he is" (1 John 3:1, 2). Like Him, perfected in glory, translated to a realm where sin is unknown, and where all tears are wiped away!

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were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it

18 ¶ And the LORD not good that the n alone; I will make meet for him.

19 And out of the ground God formed every beast and every fowl of the earth, and brought them unto Ad'me he would call them: &

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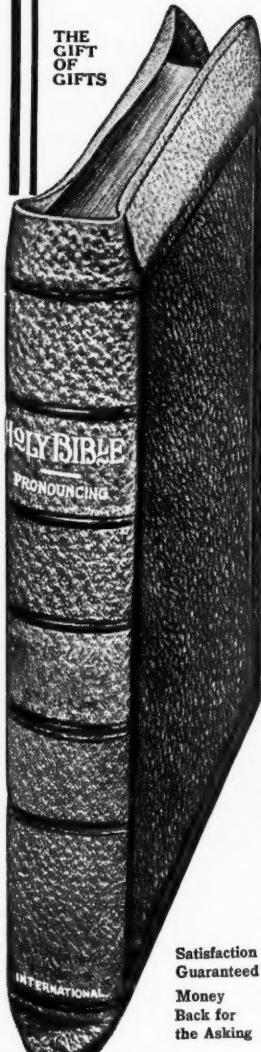
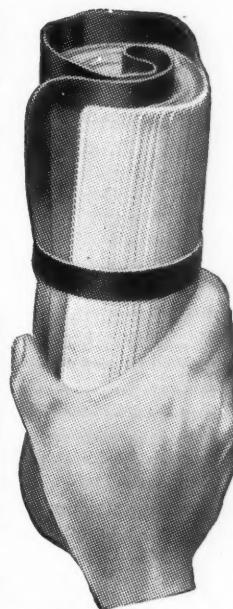
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Missionary Department

William H. Hockman



A Water-gate in Old China

Many of these picturesque medieval city walls have been torn down in recent years, but much of the old China still remains despite the modern tide of culture and the terrible destruction wrought by the Japanese invaders.

VALUABLE MISSIONARY LITERATURE

Books, magazines, and papers are the recognized instruments and media for all kinds of education or promotion, and constitute a really vital factor in developing and maintaining an intelligent missionary interest. We cannot very easily become interested in people unless we know something about them. Very few of us can actually go and see the terrible plight of people in China or Africa with our own eyes, but we can learn about them from those who have been there, hearing from their lips or reading what they have written. Here is where literature—books, periodicals and papers—play an important part in this tremendously urgent business for our King.

We need to exercise great care in choosing literature for our own reading or for use in missionary circles. Probably we have all discovered that there are many so-called missionary books that are of little or no value. Some may be interesting, as picturing the quaint—or deplorable—conditions found in foreign lands, just as any book of travel will do, but they tell you little or nothing about the actual spiritual condition of the people. They may tell you about the primitive ways of life, the lack of education and medical knowledge, but do not even allude to the fact that the people are without God and without hope, sunken in moral and spiritual degradation. No reference is made to their need of a Saviour, One who can deliver them from their terrible plight. Nor do they tell you

SUGGESTIVE LIST OF MISSIONARY BOOKS

Every missionary library should have good biographies of such distinguished servants of God as William Carey, Adoniram Judson, Ann of Ava (Mrs. Judson), Henry Martin, Robert Moffatt, David Livingstone, Mackay of Uganda, Robert Morrison, Hudson Taylor, Gilmour of Mongolia, James Chalmers, Charles Abel, John G. Paton, David Brainerd, and others belonging to the same class. The stories of many of these outstanding missionaries have been told again and again by various writers. Almost any evangelical book dealer can procure excellent copies for you, at prices ranging from one to two dollars, or the Bible Institute Colportage Association, 843 N. Wells St., Chicago, will be glad to assist you.

Here is a list of very choice volumes, many of them quite recent, that are widely read and highly valued:

Africa

African Heroes and Heroines, by Karl Kumm, Macmillan Co., \$1.25.
Congo Crosses, by Julia Kellersberger, M. A. Leavis, agent, \$1.00.
David Livingstone, by W. G. Blakie, Revell Co., \$1.50.
Mary Slessor of Calabar, by W. P. Livingstone, Harper Bros., \$2.00.
Then and Now in Kenya Colony, by Willis R. Hotchkiss, Revell Co., \$1.50.
Miracles in Black, by J. C. Wengatz, Revell Co., \$1.50.
Consider Africa, by Basil Mathews, Friendship Press, \$1.00.

India

Through Teakwood Windows, by Ethel Cody Higginbottom, Revell Co., \$1.25.
The Little Green God, by Carolyn Atwater Mason, Revell Co., \$1.00.
Gold Cord, by Amy Wilson Carmichael, Society for Promoting Christian Knowledge, \$2.00.
Mimosa, by Amy Wilson Carmichael, Society for Promoting Christian Knowledge, \$1.00.
Eastward—the life of Adoniram Judson, by Stacey Warburton, Round Table Press, \$2.50.
Seen and Heard in a Punjab Village, by Miriam Young, Student Christian Movement Press, \$1.50.
Men of the Border, by D. Emmet Alter, Eerdmans Pub. Co., \$1.00.
These Things I Have Seen, by Mary Warburton Booth, Pickering & Inglis, \$1.50.
Dr. Ida, India, by Mary Pauline Jeffrey, Revell Co., \$2.00.
Mother India, by Katherine Mayo, Blue Ribbon Book Co., \$1.00.

China

Hudson Taylor, The Man Who Believed God, by Marshall Broomhall, China Inland Mission, \$1.00.
Chinese Twice-Born, by Charles Ernest Scott, Revell Co., \$1.50.
Miracle Lives of China, by Jonathan Goforth, Harper Bros., \$1.50.
China Calling, by Frank Houghton, China Inland Mission, \$1.00.
Goforth of China, by Rosalind Goforth, Zondervan Pub. House, \$2.00.
Twice Born and Then? by Andrew Gilh, Marshall, Morgan & Scott, 40 cents.
By Faith—Henry W. Frost and the China Inland Mission, by Dr. and Mrs. Howard Taylor, China Inland Mission, \$1.25.
The Restraining Hand, by R. A. Bosshardt, C. I. M., \$1.00.
Through Blood and Fire in China, by J. Edwin Orr, Zondervan Pub. House, \$1.00.
The Mystery of East Mountain Temple, by John Bechtel, Bible Institute Colportage Ass'n, \$1.00.
With Christ in Indo-China, by E. F. Irwin, Christian Publishers, \$1.00.

Islam

Across the World of Islam, by Samuel M. Zwemer, Revell Co., \$3.00.
The Beloved Physician of Teheran, by Isaac Yonan, Cokesbury Press, \$1.00.
Modern Women Enter a New World, by Ruth Woodsmall, Round Table Press, \$3.00.
Whither Arab? by Harold Storm, M.D., World Dominion Press, \$1.50.
Thamilla, by Ferdinand Duchene, Revell Co., \$1.50.
What Is This Moslem World? by Charles R. Watson, Friendship Press, \$1.00.

Latin America

A Wandering Jew in Brazil, by Solomon Ginsburg, Southern Baptist Sunday School Board, \$1.50.
Through Brazilian Jungle Lands with the Book, by F. C. Glass, Pickering & Inglis, \$1.00.
Why South America? by Stuart McNairn, Marshall, Morgan & Scott, \$1.00.
The Challenge of Amazon's Indians, by Mrs. Arthur F. Tylee, South American Indian Mission, 75 cent.
Modern Miracles on the Trail, by Mrs. R. O. Stull, Temple Publishers, 35 cents.
Ecuador: A Story of Missionary Achievement, by W. F. Jordan, Christian Publishers, \$1.50.

General

The Heathen, by Henry W. Frost, Fundamental Truth Pub. Co., 35 cents.
From Every Tribe and Nation, by Belle M. Brain, Revell Co., \$1.50.
Ambassadors for Christ, by Mildred Cable, China Inland Mission, \$1.00.
Tales of a Wastebasket Surgeon, by Dr. Gordon Seagrave, Judson Press, \$1.50.
The Making of a Pioneer, by Mildred Cable, China Inland Mission, \$1.00.
How I Know God Answers Prayer, by Rosalind Goforth, Zondervan Pub. House, \$1.00.
Borden of Yale, by Mrs. Howard Taylor, China Inland Mission, \$1.00.
Korea, the Old and the New, by Elasue Wagner, Revell Co., \$1.50.
The Triumph of John and Betty Stam, by Mrs. Howard Taylor, China Inland Mission, 75 cents.
Five Great Non-Christian Religions, by C. H. Titterton, Inter-Varsity Fellowship, \$1.00.

If asked to suggest a very limited choice selection such as any local church group can easily procure, the following fifteen volumes can be commended as both thrilling and profitable reading, and they are comparatively inexpensive. While not especially designed for class study, they are all of the very finest type, and the material can easily be adapted for group meetings.

Then and Now in Kenya Colony, by Willis R. Hotchkiss.
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In *MEMEL* thousands of Jews committed suicide for lack of food.

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anything about people having turned to God and become new creatures in Christ Jesus.

Read with Discrimination

Books of the kind just referred to may have their place in our missionary libraries, even though they are not, strictly speaking, of a missionary character. Books of travel, word pictures of social life, studies in economic and industrial conditions, while not dealing directly with spiritual matters, may prove of great value as collateral reading, since they materially help us in understanding the background of the native mind and the conditions which our missionary friends have to face and struggle with. This kind of book, however, is not a substitute for something definitely missionary.

What constitutes good missionary literature? Something which graphically depicts native life, and does not fail to give clear recognition of the Bible truths about lost sinners and a divine Saviour. You may apply this simple touchstone: No matter what other excellencies a book may possess, if it does not make some clear references to the fundamental facts in God's wonderful plan of redemption, it is of little use as a missionary book. If the author believes in the fundamentals of the Christian faith, he is certain to weave these things into his writings, since they are of such supreme importance.

Good Books Are Priceless

There are some things we cannot afford to be without. All good Christian books are valuable investments. This is especially true of missionary literature. Missionary books will help to enrich your own soul's life. They will tend to put the right emphasis into life, and they will direct your interest to the doing of those things that really help you lay up treasures in heaven. Your missionary society cannot afford to be without books. Neither can your Sunday School or your church. And that means not merely possessing a small stock of old books that no one cares to read again and again, but the purchasing of fresh new ones. If you are wanting to get an interest in missions started in your church, then some of you begin by buying a few good missionary books and start them circulating. They will prove like choice seed corn. No one can ever be quite the same after having read such a book as Hudson Taylor—*The Man Who Believed God* or Goforth of China. After reading *Miracles in Black*, or *Congo Crosses*, or *The Beloved Physician of Teheran*, you will find yourself planning your budget so as to reach out beyond your own personal comforts and indulgences.

In response to numerous requests coming from all over the country, we are publishing in this issue a list of fifty missionary books which can be commended as having real value. These have been selected from among hundreds of excellent publications, partly because they have been heartily endorsed by a large number of our readers in response to a request published in a former issue of the Moody MONTHLY.

NEW INFLUENCES IN YUNNAN

J. D. Harrison, of the China Inland Mission, tells of the extraordinary changes witnessed in southwest China.

"This is a day of changes in Yunnan; not changes in the mission or the missionaries, but in the whole masses of the people of this province. For example, we used to have one struggling university in the province, badly mixed with politics and running on a low standard, very little better than an ordinary high school in the homeland. Since the Japanese invasion six universities have moved here from the coastal provinces, and are being operated much more efficiently than the old school. Masses of students, with their train of equipment and teachers, have had to be housed in temples or such other buildings as could be found. There are both good and bad aspects of this influx. We are grieved to see the incoming hordes of students bringing with them unwholesome ideas from the foreign world. Evolutionary teaching and atheism are in the forefront.

A New Stream of Life

"On the other hand, the students from the other provinces seem to be more enlightened regarding the real state of the world, and are open and friendly toward the gospel, showing a willingness to listen and a kindly attitude to the foreign missionaries. The university students either want to hear the gospel or not, according to their own heart's desire or personal inclination rather than because of its being 'foreign,' or originating in a country either friendly or otherwise toward China. They come to the student meetings, and stay if they care to hear more, caring nothing about public opinion. It is lovely to see this, in happy contrast to the antiforeign feeling that we experienced a few years ago among all those who possessed any degree of learning. Thus the antiforeign strength of the local Yunnan students is being broken down. Moreover, Christians who have fled to Yunnan from other sections of the country are on the whole of a better type, socially and intellectually, than the average Christians of Yunnan. They are more intelligent and stable, able to read and study the Bible, and know what they believe. This is all a decided help to us."

THE GOSPEL IN ARABIA

Arabia, the cradle of Islam, has for long centuries been fast closed against the gospel messengers. In recent years, however, a dent has been made along the eastern border by the persistent efforts of valiant pioneers connected with the Reformed Mission. Now a little crack is opened, near the southern tip, in the city of San'a in Yemen. Desiring to modernize to a degree, the authorities of Yemen have undertaken to run a hospital. There being no Arabian doctors, it has been necessary to import some from western nations. Due to the good influences of British administrators some of these medical people are Christians. Several out-and-out Christian doctors and nurses have been there,

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working quietly for a few years, hoping to sow some seeds that would bring forth fruit in due season. The following excerpts from a letter written by Dr. Bernard C. Walker help us to glimpse something of the situation.

An Entering Wedge

"We are now allowed considerable freedom as compared with a few years ago. Without special permission we may go almost anywhere within five or six miles from the city. The government supplies us with some very fine horses, and we have many races on the open roads. There are many interesting places to visit. The city has a population of fifty or sixty thousand. Of this number about a tenth are Jews. The city of San'a is in the shape of a figure eight. The top circle is thickly populated and contains the majority of mosques. The lower circle is the same size, but here the buildings are well spread out, each standing in its own garden. The Jews live in a quarter which is walled off from the lower circle. Each section is shut off from the neighboring one at night by gates, guarded by soldiers. There are ten Italian men in the city, doctors, mechanics, et cetera; besides these there are only eight other Europeans. Right in the center of the top circle is David's mosque. Here are still seen a few stones which are relics of the once large and famous Christian cathedral which dominated the city. Before the days of Islam, Christianity was settled in Yemen, particularly in the capital city. About A.D. 630 Mohammedanism came in and Christianity gradually passed away, not only from Yemen, but from the whole of Arabia. The only assembly of Christians is that which meets once every Sunday either in one of our drawing rooms or out under the trees in the garden.

Efficiency Yet Unborn!

"The government hospital is staffed by four doctors and an Arab who claims certain knowledge of medicine. It is not easy to attend to the sick in the hospital, when for one week the sole menu of the pharmacy is epsom salts, and the next week the menu may be increased by some iron tonic. There are usually some ten medicines to be had, and also some cotton, gauze, and a few bandages. It really is a priceless hospital! The buildings are well planned, and set in large grounds. It may easily be enlarged at any future date. Only three things are missing there—medicine, common sense, and honesty!

"The Moslems of Yemen are not fanatical. I have never heard a European being called names, either in the street or in private, except by small children. Each Sunday we gather for our services. Often I think of the good singing and fellowship of a big church at home; but the presence of the Master here is every bit as real. Our singing is poor, and my sermons are probably poor also, but the Bible portions are always good, and the Holy Spirit's presence is very real."



We should live so that our secret hours could bear inspection.—Bishop Moule.

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LITTLE BOOK

A man in a suit is kneeling and showing a woman a small booklet. The booklet has the title "A GIFT THAT LIVES" on the cover. The woman is looking at the booklet with interest.

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

THE UNEXPECTED RESURRECTION

Few facts in the Gospels are more astonishing to us than the astonishment of His contemporary disciples when the Lord rose from the dead. He had said much to awaken their expectation of such a culmination. Both by specific prediction of the event and by His tone of certainty and authority when outlining for Himself a future of triumph and exaltation, He had put them within reach of the fact, had they been of receptive mind.

Whatever the psychology of this strange instance of impervious mind and delayed perception on the part of the primitive disciples, it has utmost value as one item of the evidence in the case when the reality of the Lord's resurrection is in discussion. How could men in such an attitude of inattention to the matter, so little inclined to receive or to understand anticipatory statements concerning a resurrection, have become the inventors of one? Did their state of mind approximate in the least degree the favoring fervor and mental alertness on the subject that the theory of originating, yet delusive, visions must rest upon for its groundwork? Against their prepossessions they acknowledged at last, "The Lord is risen, indeed." That word "indeed" has utmost force. Is it to such a scattered flock of a smitten shepherd, unaware and obtuse men, "fools and slow of heart to believe," that we must look for the origination of a deluded and deluding story that Jesus rose? What is not there cannot be evolved. The disciples did not originate a mythical resurrection; an actual resurrection effectualized the disciples and their ministry.—Dr. John Humpstone, in *The Watchman-Examiner*.

"HE IS RISEN"—DO YOU BELIEVE IT?

How slow the friends of Jesus were to accept the startling fact of the resurrec-

tion. It was so unexpected. It was far beyond what any of them had even imagined. It was so utterly contrary to all human experience and observation. And though the proofs of its reality were multiplied, though the evidence was so convincing that the skepticism of Thomas could not hold out against it, yet when the people tried to put the startling thing into sober statement, they found it hard to do. But the group of disciples at length overcame their natural hesitancy

ing about among people and churches just as He did during the three years of His earthly ministry, that He is observing men in their business offices and their industrial plants just as He did of old, that He is an actual living Presence here in this busy world of the twentieth century. But we venture to suggest that in general we do not act as if we believed that to be true.—*The United Presbyterian*.

DO WE REALLY BELIEVE IT?

Death is not really death. It is only a seeming. We say that the sun sets, but never does it really set. It only seems to set. We speak of it as a setting only because its evening condition looks like a going down. In reality it has only the seeming of setting and meets us bright as ever next morning. Sleep looks like death, but it is not death. Neither is death itself really death; it is only the shadow, or the appearance of death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Why should we fear a shadow? The shadow of a sword never slew any one. The shadow of a serpent never stung any one. Do we really believe it, that death is not death at all? Do we in our minds connect the valley of the shadow of death with the paradise above where it

opens so broad and beautiful and blessed?

A family lost three children in less than a week by diphtheria. Only the little three-year-old escaped. When Easter came the parents and child were at church as usual. The mother taught her class of girls that day in the Sabbath School, and the father went to the superintendent's desk, led his school in worship and read the Easter story with only a break now and then in his fine voice. Amid the faces lined by suffering, rebellion, and despair, amid the badges of sorrow and mourning and the silent voices of the Easter congregation, they had seemed a miracle. "How can they?" men and women said to each other as they left the church. A fifteen-year-old boy walking home with his father from the Sabbath School hour said hesitatingly, for he did not talk much with his father, "Dad, I guess Mr. and Mrs. L—really believe it, don't they?" "Believe



"In this body we groan, earnestly desiring to be clothed upon with our house which is from heaven" (II Cor. 5:2).

to accept the fact, and they came to believe it with an infectious faith and enthusiasm. It is noteworthy that the early Church seemed to accept, not only the fact of a risen Lord, but all the implications of the fact.

A very large proportion of the men of this present generation accept the fact of the resurrection. Our Churches affirm it in their creeds, and we unhesitatingly recite the creed as an expression of our faith. If any one offers a theoretical or speculative objection to the fact of the literal resurrection of Jesus Christ from the dead, we immediately mark him out as a heretic and an unbeliever. We agree to all the statements of the New Testament writers which declare the central place and supreme importance of the Easter fact.

But do we, the average of us, act as if we believed it? For the clear implication is that Jesus is living today, is mov-

what?" said the father, for he thought slowly. "The whole big thing, all of it, Easter, you know." "Of course," answered the father, "all Christians believe it." "Not that way," said the boy, and began to whistle lest his father should say more.

Let us believe it; believe it strongly; believe it triumphantly—"the whole big thing, all of it, Easter." It will make a great difference in our lives if we truly believe it.—Dr. Hallock, in *The Herald and Presbyter*.

CHICAGO'S GREAT EASTER SERVICE

For the eighth consecutive year Chicago's well known Soldier Field will be the site of the largest annual Easter sunrise service of the Middle West. From the first presentation, planned as a religious attraction for the 1933 Century of Progress Exposition, this unique inter-denominational program has grown in size and influence, attracting not only people from greater Chicago, but also many from surrounding towns and neighboring states. Extensive plans are being made by the sunrise service committee to adequately care for the 90,000 who are expected to hear Dr. John Zoller, of Detroit, well known radio speaker and leader of the "America Back to God Movement." A great chorus choir with organ, under the direction of Wendell P. Loveless, Director of the Radio Department of the Moody Bible Institute, will assist in making real the fact that "Christ is not here, but risen as he said." Special solo selections will be heard from Chief Whitefeather, chief of the Sioux Indians and a grandson of the famous Sitting Bull.—*Bulletin*.

"OUR PEOPLE DIE EASILY"

These are the words of John Wesley. No one who has ever seen a Christian deathbed doubts the truth of them. Perhaps this is the supreme test of the belief we profess, whether it is a positive faith in the realities of the unseen or a thing of negations and a denial of God and all that pertains to the hereafter. To the Christian, death is simply the entrance into a larger and fuller life. As a matter of fact, death in the sense of its being a cessation of being, does not exist for him or her. "He that liveth and believeth on me shall never die." These were the words of our Lord Himself as He stood by the grave of one whom He was presently to call back to inhabit the tenement of clay again for a time. It is different for the atheist and unbeliever. At best, the experience of death is a thing to be dreaded and is a leap in the dark. There is a timely word on this subject in one of our exchanges. Here is what *The Walther League Messenger*, in its last issue, says:

Equally pronounced has been the fear of death in the lives of other atheists. Bishop Fenwick, who visited Tom Paine, American infidel and opponent of George Washington, tells us that, as this man, who had often sneered at religion, lay on his death-bed, among the last utterances heard from his lips was this moan

IS YOUR HEART OPEN FOR THE RUSSIANS?

There is not a single nation in the whole world so neglected and forgotten by most of the American Christians as the Russians are. Thousands of Russian believers are passing through economic hardships because of their faith. Millions of that great nation are sitting in spiritual darkness, and only a small number of American Christians are realizing their responsibility. Russian believers are suffering greatly for the necessities of life.

The Russian Christian Relief Society, under the leadership of the Holy Spirit administers relief to believers and carries on Missionary Work among millions of Russians living in spiritual darkness in Europe, Asia, United States, and Canada. We ask your prayerful cooperation for this great work of the Lord.

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of despair, "My God, my God, why hast Thou forsaken me?" Edward Gibbon, British historian and unbeliever, felt that gloom of despair and cried out, "All is dark and doubtful." Thomas Hobbes, celebrated philosopher, Christless, helpless, hopeless, raised himself on his death-bed to gasp, "I am about to take a leap in the dark," and then fell back dead. The German poet Goethe was overshadowed by heavy forebodings, and his last words were the plea, "Open the shutters and let in more light!" David Hume, British historian and philosopher, was so terrorized by darkness as his end drew near that he kept candles burning all night in his chamber. Voltaire's nurse, leaving the death chamber of the skeptic, vowed, "For all the wealth of Europe I would never see another infidel die."

The folly of atheism is shown in many ways, but never more effectively than in the face of death.—*The Evangelical Christian*.

No man is ever really beaten unless he is discouraged.—Lord Avebury.

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MIGRATION-MAD!

Modern Human dumps thousands of helpless people in dead of winter—amazing facts concealed by press of war news. Germans use "Bible bombs." Why was Hore-Belisha put on skids? "Christian Front" and Coughlin, the squirm. U.S. of Europe looms. Roosevelt and the Pope. "Anti-Christ Incorporated." Ballard, I AM cult leader, "ascends." Shanghai, city of refuge. Turkey's prophetic role. These are but brief hints of contents of MAR. ISSUE of "PROPHECY." If you can't spare \$1 for year sub., don't fall to send 10¢ stamps or 25¢ for 4 mo. trial, to

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THE CHURCH IN FINLAND

Christians today are naturally interested in the character of the Finnish Church, which shares in the suffering of that valiant little nation. The overwhelming majority of the Finnish people are Lutherans, and in 1927 only 100,000 of the entire population had other than Lutheran connections. There are about 550 congregations listed, each congregation naturally including a very large parish. For the population is very widely scattered through Finland's vast expanse of forest-covered territory dotted with innumerable lakes. These congregations are grouped in five dioceses and the presiding clergyman of each diocese has the title of bishop. One of the five is the archbishop. In 1929 the ministers were approximately 1,100 in number. In all Finnish schools instruction in religion is given according to the confession of the Evangelical Lutheran Church. Enrolled in Sabbath Schools are 186,800 children, with almost 20,000 teachers instructing them. The Finnish Church supports missionaries in both China and Japan. It supports many institutions of mercy and charity in the nation. If the Soviet thrust into Finland should prove finally successful, we may expect the issue sharply drawn between the forces of Christianity and those of atheistic paganism.—*Christian Union Herald*.

WHAT THEIR IGNORANCE OF PROPHECY COSTS THEM

The present indifference of most professing Christians to prophecies concerning the second coming of Christ will not fail to impress the thoughtful believer with its likeness to that of the dominant leaders of the religion of the Jews in regard to His first coming. Of the ignorance of the Jewish ecclesiasts, Paul said (Acts 13:27): "They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him" (Acts 13:27). Though the prophecies of His first advent were regularly read in the synagogue worship, the official interpreters were so obsessed with their own interpretations of the teaching that they were blinded to the evidences that now seem so clear to Christian believers that Jesus of Nazareth was their promised Messiah.

In all seriousness, we ask the reader to compare the set opposition today in most quarters of high ecclesiastical influence to the reverent study of the abounding prophecies of our Lord's second coming with the willful blindness of the Jewish leaders toward a Messiah who came to empty Himself even to the death of the cross, and not as they wished, to set up a material world kingdom in which the self-glorying Jewish leaders would be put in the highest places. The light of God in His Son now shines with far more brilliancy upon the ways of man and shows his hopeless selfishness and vanity. But man's capacity for self-worship still blinds his eyes to the truth which is in Christ. The Jewish specialists

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in religion did not know the Lord when He came, nor understand their abundant prophecies that would identify Him. So they fulfilled the prophecies by crucifying Him. Will there be in "official" Christendom a similar blindness to the prophecies of the second advent as it draws near? Present indications point in that direction. And such ignorance in high religious quarters will not be less disastrous than was that of the Jews at His first advent.—*Western Recorder*.

EUROPE PLEASE COPY

For one hundred and twenty-five years the people of Canada and the United States have been demonstrating to the world that it is possible for two great nations to live together in peace and good will, without a single fort protecting their border.

The War of 1812 between Great Britain and the United States came to an official end on December 24, 1814, when the Treaty of Ghent was signed. This treaty, however, did not stop the naval race between Canada and the United States on the Great Lakes, nor did it stop the increasing number of forts erected on either side. Two men felt that this condition should end. Their names were Richard Rush, Assistant Secretary of the Department of State, and Charles Bagot, British Ambassador to Washington. Largely as a result of their negotiations the Rush-Bagot Treaty came into existence, which was proclaimed by President Monroe on April 28, 1818, as in effect,

April 28, 1817. Great Britain and the United States, by this agreement, brought to an end the fortification of the border, and limited ships of war on the Great Lakes to one small ship each. It was a triumph in disarmament. This treaty, which followed the Treaty of Ghent by four years, has governed the relationships of Canada and the United States ever since, and is a monument to the faith of its originators that all controversies should be settled by peaceful negotiation without the arbitrament of war.—*The Lookout*.

SOME METHODISTS STILL PROTESTANTS

The unification of the Methodist churches of the country did not come without incident. A number of ministers and congregations which were members of the Methodist Protestant Church, one of the uniting bodies, prefer to stay Methodist Protestants. The congregations declined the new United Methodist appointees sent them by the bishop, and former Methodist Protestant congregations and ministers stuck together. This stand-out seems to be almost wholly local to New Jersey. Very probably local conditions guided it. Behind this episode there will be found reasons, theological, personal, sentimental, and something of that spirit which just says "no." Big amalgamations have a tendency to sit lightly on doctrinal truth, and the sincere love of Christians for the denominational associations which have nourished and comforted their youth is often rudely buried in the rush and bigness of the new enterprises. *Gleichschaltung* is the German word, blessed by Nazi usage. Thoughtful Presbyterians with generations of covenant and free-church history behind them will look with sympathy on this group. Local self-determination is a fair flower, and it belongs especially in the ecclesiastical garden.—*The Presbyterian*.

WHERE THE AMERICAN DOLLARS GO

1. For armament in 1936, \$788,000,000.
2. For liquor in 1935, \$5,000,000,000. A cost of \$125 per family per year.
3. For the movies, \$1,053,000,000, or about \$8.20 per man, woman and child in the United States.
4. In 1936 tourists spent \$5,000,000,000.
5. Gamblers took \$7,000,000,000 in 1937.
6. Tobacco gets \$1,500,000,000 yearly.
7. Beauty shops get more than \$1,000,000,000.
8. Public education claims \$2,600,000,000 annually.
9. About \$3,500,000,000 is spent each year for medical care.
10. All church expenditure of all religions in 1936 amounted to \$550,000,000.
11. The people of America are said to carry \$110,000,000,000 in life insurance.
12. Americans are forced to pay \$15,000,000,000 for crime each year.
13. We spent almost \$5,000,000,000 for Christmas in 1937, nearly ten times as much as to all religious causes for a year.
14. Cosmetics cost \$400,000,000 yearly.—*Southern Baptist Handbook*.

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"WE DON'T COUNT THE COST"

A woman in India stood by a heathen temple in process of construction. Someone asked her the cost of the temple. She looked in surprise at the questioner, a missionary, and said: "Why, we don't know. It is for our god. We don't count the cost."—Source Unknown.



THE ONE THING NEEDFUL

There is a revealing story concerning a young artist who, when the master under whom he had studied died, came to the door of the studio and begged the gift of the master's brush. The request was granted. With high heart the young man went away, but later returned saying that he could not paint any better than with his own. Then she who had given him the brush replied, "It is not the master's brush you need but the master's spirit."—Watchman-Examiner.



COULD WE HAVE DONE THIS?

The late Dr. Arthur T. Pierson told the following story of General Robert E. Lee. Hearing General Lee speak in the highest terms to President Davis about a certain officer, another officer, greatly astonished, said to him: "General, do you not know that the man of whom you spoke so highly to the President is one of your bitterest enemies, and misses no opportunity to malign you?" "Yes," replied General Lee, "but the President asked my opinion of him, he did not ask for his opinion of me."—G. B. F. Hallock, in *Bible Expositor*.



HIDDEN STRENGTH

A great naturalist in one of his class books, describes a marine plant which rises from a depth of 150 to 200 feet, and floats on the great breakers of the Western ocean. The stem of this plant is less than an inch through; yet it grows and thrives and holds its own against the fierce smitings and pressures of breakers which no masses of rock, however hard, could long withstand. What is the secret of this marvelous resistance and endurance? How can this slender plant face the fury of the elements so successfully, and, in spite of storm and tempests, keep its hold, and perpetuate itself from century to century? The answer has leaped to every lip, it reaches down into the still depths, where it fixes its grasp after the fashion of the instinct that has been put into it, to the naked rocks; and no commotion of the waters can shake it from its fastenings.

When a man has deep and inner clings to God, when the roots of his life go down and take hold on God, mere surface agitation and pressures will not overcome him (Col. 2:7).—F. A. Noble.

THE JOCKEY'S DISCOVERY

A retired jockey, whom a mission worker was eager to win to Christ, appeared at a mission service on Palm Sunday. The lesson that evening was that of Jesus entering Jerusalem. After the service the jockey commented on the story. "What a jockey He would have made! I know what He was riding. It was a Syrian colt. I had a drove of those beasts to break once. Jesus sat on one that nobody had ever ridden before. And all those youngsters were running in front and waving palms. Yet Jesus was holding him as meek as anything." The jockey paused a moment, and then said, "I say, if He could do that with a bit of horseflesh, I reckon He could do something with me." —The Dawn.



HELPLESS IDOLS

A boy living in the home of an idol worshiper, decided to take the matter of testing the idols into his own hands, and broke all the idols except the largest one. Into the hands of this large idol he put the stick with which he had broken the others. When the owner of the idols discovered what had happened, he threatened to put the child to death. The little fellow looked into his face and asked gently, "How can you put your trust in a god so weak that a child's hand can destroy him? Do you suppose that if he cannot take care of himself and his companions, he can take care of you?" The heathen stopped to think. Then he himself broke the big idol and knelt to the true God.—S. S. Teacher's Monthly.



WITNESS-BEARING

It is said to be unprofessional for a doctor to advertise. It is also unnecessary. His grateful patients are his best advertisements. If we discover a book that is a source of stimulus and inspiration to us, we pass it on to others that they may be helped also. But concerning the matters of the soul, we seem to have a different idea. We do not tell our experiences. Most of us are entirely reticent concerning those facts of life about which Jesus told us to be most outspoken.

If a man comes to you and begins to tell you about his religious life, you very likely say to yourself, "Poor fellow, it has gone to his head," or, "He certainly shows a lamentable lack of good taste to speak of such things in public."

Why is this so? There can be but one reason. As Dr. A. F. Schaufler once said, "One of the Devil's ways seems to be to close the mouths of Christians. He says, 'That soul has escaped me. But I will do the next best thing, I will seal his lips.'"

If our religion is a real thing, let's speak out and let the world know.—Onward.

FROST ON THE WINDOW

The story is told of a man who visited a neighbor and found him engaged in scraping frost from a window with a knife. The task was difficult and the results unsatisfactory. Said the visitor, "Why not kindle a fire in that stove? It will warm this room and the frost will soon disappear." *The Pharisees were strong for morality on the surface, but knew nothing of religion in the heart.* White-washing the pump will not purify the water.—Otterbein Teacher.



PALM-TREE CHRISTIANS

The palm tree is abundant in Palestine and neighboring regions and the Bible has many references to it. The psalmist said: "The righteous shall flourish like the palm tree" (Ps. 92:12). This suggests a world of illustration: the orderly and regular aspect of the tree, its fruitfulness, the perpetual greenness of its foliage, its great height and beauty. Palm trees were used by the Jews as tokens of victory and peace. In Christian symbolism the palm has ever been a symbol of joy, and especially that joy which comes from victory. Doubtless this symbol came into the Church through the use made of palm branches by the Greeks and Romans to celebrate their military achievements. *But to Christians the palm symbolizes victory over self and the world.* The great multitude of the redeemed are represented as standing before the Lamb, clothed with white robes, and with palms in their hands.



"BE NOT DECEIVED"

In the *Christian Herald*, W. S. Caine tells of seeing over a tavern door in Liverpool this inscription: "Good ale is liquid bread." He went in and said to the bartender, "Let me have a quart of liquid bread." The bartender replied, "A first-rate sign, isn't it?" "Yes," said Mr. Caine, "if it's true." He got a bottle of this liquid bread, and took it to Dr. Samuelson, an analytical chemist, and said, "Tell me how much bread there is in that bottle." He smelled it, and said, "It's beer." "No," said Mr. Caine, "it's liquid bread." Mr. Caine was asked to call later and get a chemical report. What was that report? The doctor said, "It is 93 per cent water." "It's liquid, anyhow," replied Mr. Caine. "Alcohol, 5 per cent." "What is alcohol?" asked Mr. Caine. This was the doctor's reply, "A number of small percentages of various things." There was left about a quarter of a thimbleful of dirty-looking powder. "That's the bread," said the doctor, "about 2 per cent." So here is the simple scientific truth about beer. "Be not deceived" when told that beer has good food value.

The Bible—Pattern and Power

(Continued from page 372)

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are convinced of its finality when we see it obtains its sanction from the very character of God. The Word of God in every discussion of sin says, "We have sinned." Israel had the oracles of God, but the Bible doesn't exhort other nations to be like Israel. The only possible foundation and appeal for a revealed morality is in the divine declaration, "Be ye holy, for I am holy."

In the days of His flesh, Christ directly related Himself to this double claim of Deity. He not only said, "Which of you convinceth me of sin?" but in speaking of the coming of the Holy Spirit, said, "When he is come, he will reprove of sin . . . of sin because they believe not on me" (John 16:8, 9).

However, the Bible does more than present the highest moral standard. A standard, by itself, might be a means of perpetual discouragement. It would only show us how badly we had missed the mark. The Bible presents to us a Christ who is Himself righteousness, and who through His death made that righteousness bestowable. The Word of God gives us the great encouragement that the Son of God is willing to be the life of everyone who will receive Him.

Just the other day, the head of a missionary organization, at work in Africa, told me this story. In a certain section of Nigeria a native black man approached a missionary and asked for a Bible. The missionary asked him some questions, discovered that he professed to be a Christian, but also discovered the man couldn't read. Suspicious of the superstitious attitude of the natives, he pressed the man as to whether or not he wanted to use the Bible as a kind of charm. "No," said he, "I don't want it as a charm. I have thrown away my charms." And the native continued, "I can't read the Bible, but I will have it read to me by others."

The man was quite convincing, and the missionary gave him a copy in his own language—the Hausa tongue. A few weeks later the missionary made the discovery that the man used his Bible this way. He would go up to a native and say, "Can you read?" Upon the assurance that the man could read, he would put his Bible in his hands and say, "Please read to me. I can't read." He would select the passages to be read, and the obliging fellow native would read John 3:16 and other Scriptures, and then out of curiosity would ask what these verses meant. The Christian native was delighted to explain. In this way, in a very few weeks, he had led twelve to Christ!

What a book this is! How it speaks to the human heart. It tells of a righteousness high and lofty, but by God's grace it also tells of forgiveness and of a new life to be had for the taking. Hear it, as written by John the beloved in his Gospel, chapter 1, verse 12: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

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Music: Robert H. Parsons, Herman R. Voss.

HARRISBURG April 7-12
Otterbein United Brethren Church, Third and Peffer Sts.
Speakers: Morris Gordin, Rev. C. B. Nordland, Dr. W. H. Rogers, Rev. Ralph G. Turnbull.

PHILADELPHIA April 14-19
Bethany Collegiate Presbyterian Church, Twenty-second and Bainbridge Sts.
Speakers: Morris Gordin, Dr. Will H. Houghton, Rev. C. B. Nordland, Dr. H. J. Ockenga, Dr. W. H. Rogers, Dr. Wilbur M. Smith, Rev. Ralph G. Turnbull.
Music: Dr. Homer Hammontree.

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DETROIT April 21-25
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Central Presbyterian Church, Second Blvd. and Grand River Ave.
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Music: Dr. Homer Hammontree.

MINNEAPOLIS April 28—May 3
Covenant Tabernacle Church, 810 South Seventh St.
Speakers: Dr. Archie E. Anderson, Morris Gordin, Dr. Will H. Houghton, Dr. Harold L. Lundquist, Rev. C. B. Nordland, Dr. W. H. Rogers, Dr. Wilbur M. Smith, Rev. Ralph G. Turnbull.
Music: Robert H. Parsons, Herman R. Voss.

ST. PAUL April 28—May 3
First Baptist Church, 9th at Wacouta St.
Speakers: Dr. Archie E. Anderson, Morris Gordin, Dr. Will H. Houghton, Dr. Harold L. Lundquist, Rev. C. B. Nordland, Dr. W. H. Rogers, Dr. Wilbur M. Smith, Rev. Ralph G. Turnbull.
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Grant Stroh

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THE TWO WITNESSES

S.B.L., Lawrence, Kan.

Question: Who are the two witnesses of Revelation 11:3-12?

Answer: Sometimes they have been interpreted symbolically, e.g., the two candlesticks of verse 4, representing the Jewish and the Christian churches; or else the Old Testament and the New. Instead they are two literal personalities, doing and experiencing only what two human beings can do and experience. They prophesy, are clothed, can be hurt, have power to kill and to work miracles, will themselves be killed, their dead bodies lie in the city of Jerusalem for three days and a half, then will be raised and seen to ascend in a cloud to heaven. As to their identification, one of them will undoubtedly be Elijah in fulfillment of Malachi 4:5. Our opinion is that the other witness will be Moses. Thus we have Moses and Elijah representing the law and the prophets, the same two who appeared and talked with Christ upon the Mount of Transfiguration. However, others are of the opinion that one of the two will be Enoch instead of Moses.

A PLANNED REDEMPTION

H.D., West New York, N.J.

Question: When was our redemption planned, and why?

Answer: Our redemption was planned before the foundation of the world (Eph. 1:4). Thus planned, our redemption presents a great mystery, but the fact remains that before man was created, God knew that he would sin and would need to be redeemed. In that pristine time, God planned the method of our redemption. We were then chosen in Christ. This is a matter of divine revelation. Before there was a world for us to dwell upon, all of those who were chosen to be saved were set apart to the praise of the glory of His grace (vv. 5, 6). This choice on the part of God does not relieve those who deliberately reject Christ, of their personal responsibility in the matter.

COVERAGE FOR ALL SINS

H.M.C., Syracuse, N.Y.

Question: Are all the sins of Christians (past, present, and future) covered

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by the atonement for sins made by Christ upon the cross?

Answer: Provision for all sin has been made in the atonement, but if a professing Christian deliberately continues in sin and never repents and confesses his sins, may we not rightfully question that person's salvation? It is our belief that even a saved person may fall into sin; but how can such a person never be convicted of his sin and repent and be forgiven? If so, then I John 1:9 is difficult, if not impossible, to understand.

FROM THE EXODUS TO HEZEKIAH

H.T.H., Harvey, Ill.

Question: How many are the years between Exodus 5 and the destruction of the brazen serpent (II Kings 18:4).

Answer: The chronology of the early part of the Old Testament is uncertain, but following excellent authority the probable date of the exodus was about 1520 B.C. or even later; but assuming this to be the correct, though debatable, date, and accepting the date of the beginning of King Hezekiah's reign to have been 726 B.C. when he probably began his reforms, we have the number of years asked for as being 794, more or less.

THE CHOSEN PEOPLE

I.F., Rutherford, N.J.

Question: Are the Jews still God's earthly people?

Answer: They are. (1) First of all because of God's covenant with them, which is an everlasting covenant, and one which He has given repeated assurance that He will not break (Gen. 12:7; 13:15; 17:8; Deut. 4:31; 31:1-10; Ps. 105:8-10). (2) Because of the assurance of Christ that their present world-wide dispersion would be only temporary (Luke 21:24). (3) Because the apostle Paul, who fully dealt with the Jewish problem (Rom. 9-11), raised the question whether God had cast off His people, and answered it in the negative (11:1). He said that the Jews as a whole were not now being saved, but only the elect among them. Meanwhile salvation was being proclaimed to the Gentiles during this period of the temporary rejection of Israel (11:11-15). Paul also clearly foretold the time to come when "all Israel" would be saved according to God's covenant with them (11:25-27). At that time they will have again re-established in their own land according to the prophecies.

FORSAKEN

W.G., Bloomfield, N.J.

Question: What is the meaning of the fourth saying of Jesus on the cross (Matt. 27:46)?

Answer: In the words of another, "an absolute desertion is not to be

thought of; but a total eclipse of the *felt* sense of God's presence it certainly expresses." The cry came not from any sense of guilt, but because of His total innocence. God hid as it were His face from the Sin-bearer. Therefore, Jesus could ask, "Why?" Yet it was only by this sense of being momentarily forsaken by God that He who did no sin could taste sin for every man.

SINNING AGAINST THE LIGHT

E.H., Elgin, Iowa

Question: I want help for I know I am in a dangerous position. Once I came to the point of nearly being saved. God awakened me as to my need of salvation, but when it came to trusting Him I failed to do so. Since then I have been miserable. I am not saved, although I have prayed earnestly for grace to enable me to believe. What is the trouble?

Answer: It is possible that you may have sinned away your "day of grace." In which case, however, would you any longer be concerned about the matter? Would God's Spirit be still striving with you? This should encourage you to act upon John 6:37, "Him that cometh to me I will in no wise cast out." This requires an act of faith upon your part. Do you realize how great a sinner you are? The greatest of all sins is the sin of unbelief (John 3:18, 19). Since you say you know how to be saved, yet will not believe, are you not a great sinner? So what is the use of your praying for God's grace to enable you to believe? Being unsaved you are not upon praying ground. All you can say is, "God, be merciful to me a sinner." Jesus Christ died for your sins. Hence your first duty is to accept Him as your Sin-bearer and Saviour. This matter is wholly up to you. You have all the grace necessary for this first step. If you refuse to take it, then you will die in your sins. According to your letter, the way of salvation is clear to you, save that you are asking for grace to do what you yourself have the power to do, namely, simply take God at His word and believe on the Saviour who died in your stead. Do it now. Simply say to Christ, "Yes, Lord, I believe and do now take Thee to be my personal Saviour." Cease your self-examination and self-analysis. Simply take God at His word and believe on Him whom He has sent.

CHURCH OF CHRIST SCIENTIST

W.R.A., Etowah, Tenn.

Question: What is really wrong with Christian Science?

Answer: According to *Popular Symbols*, a standard book on the doctrines of various religious bodies, Christian Science rejects or denies the following doctrines of the Trinity: the deity of Jesus Christ; the conception of Jesus Christ by a virgin; the atonement; His

death, resurrection, ascension, and second coming; the Holy Spirit; the forgiveness of sins; the efficacy of prayer; salvation by faith in the Christian sense of the word; the reality of sin, suffering, and death; the existence of Satan; the final judgment; both baptism and the Lord's Supper; and the existence of matter. Marriage is discredited, being regarded as a temporary condescension to an infirmity of "mortal mind," and "synonymous with legalized lust."

THE EXCUSE OF PROCRASTINATION

O.R., Rockport, Ind.

Questions: (1) Kindly distinguish between the kingdom of God and the kingdom of heaven. (2) What is the meaning of Matthew 8:22?

Answers: (1) See the January number of the Moody MONTHLY (p. 282). (2) In the East it is considered a duty for the children to see to it that their parents, especially the father, have a decent burial. The one apparently who would become a follower of Jesus said in effect, "Yes, Lord, but not now. Suffer me first to go and bury my father." Not that his father was already dead, but this would-be follower wished first to be permitted to render to his father this filial duty. Hence the apparently harsh answer of our Lord, "Let the dead bury their dead." The need for this one to leave all and follow Christ immediately was far more important than even the customary duty to the dead. Apparently that was a case of procrastination. Years ago the present writer was told of a similar instance. A friend who was visiting in the Orient was urging a young man to return with him to America to pursue a course of study, but the reply was, "Yes, but suffer me first to bury my father." Since his father was standing by his side, and apparently in good health, the case was like the one to whom Jesus spoke, one of indefinite postponement, or procrastination.

EZEKIEL 37, 38 AND I THESSALONIANS 5:3

E.E., Taylorville, Ky.

Questions: (1) Do Ezekiel 37 and 38 refer to the millennium? (2) To what time does I Thessalonians 5:3 refer?

Answers: (1) Apparently they refer chiefly to preparations for, and inauguration of, the millennium. (2) Refers to the period immediately preceding and also to the actual beginning of the Great Tribulation itself. That peace will be man-made, such as is being talked of at the present time, but which will be followed by sudden destruction. No permanent peace will endure prior to the return of the Prince of Peace. Only God is able to make "wars to cease unto the end of the earth" (Ps. 46:9).

GROWTH AFTER DEATH

Name and address unintentionally destroyed, for which we apologize.

As we recall the substance of the question, it was, Do children who die and go to be with the Lord, continue to grow

and develop spiritually and mentally?

To which we reply, if much changed after death and prior to the coming of their parents, how could the latter recognize them? Development seems to us probable, yet not beyond recognition, for David expected to go to be united to his infant son some day (II Sam. 12:23). There could be no physical development, for the body would be left behind until the first resurrection.

THE SAINTS

H.B.B., Penticton, B.C.

Questions: (1) Who are the saints? (2) Who are the saints mentioned in Revelation 13:7?

Answers: They are God's people. The word refers primarily not to character, but to a special relationship to God, as being set apart as His own. (2) They will be God's people dwelling upon the earth at the time of the universal sway of the Antichrist. The saints of that time will refuse to worship him, hence probably will suffer martyrdom. Long before, however, their names have been written in the Book of Life of the slain Lamb, for they were chosen in Him before the foundation of the world (Eph. 1:4).

Founder's Week Conference Echoes

(Continued from page 377)

One fact stands out of the many which he presented: "Eighty million copies of Sankey's hymns have been published in one form or another."

Erling C. Olsen, vice-president of Fitch Publishing Company, New York, in speaking on Luke 10:20, said he believed there are no volunteers in Christian service, but only conscripts. The command is, "Follow Me!" We are not to find our joy in service, but in Christ.

Dr. Harry Rimmer, president of the Research Science Bureau, Inc., Duluth, Minn., was the evening speaker both Saturday and Sunday. Sensing the deeply spiritual atmosphere that permeated the sessions throughout the week, Dr. Rimmer laid particular emphasis on the need of the individual getting right with God through saving faith in the Lord Jesus Christ. On Saturday evening he spoke of the failure, one after the other, of the supposed bulwarks in which men have put their trust—such as the Utopian state with equality for all, a universal brotherhood, mere human philosophy, the social gospel, or a system of ethics, or an educational plan conditioned entirely on the human plane. Hearts were thrilled as he called attention to the fact that only the unchanging Christ has provided an adequate answer for our age.

Sunday evening Dr. Rimmer gave an exposition of the third chapter of John. In the power and demonstration of the Spirit of God, hearts were melted as the gospel story was unfolded, and when the invitation was given at the close of the service, many responded, both in the main gathering in the spacious auditorium and in the overflow meeting held in the lower auditorium of the church.

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March 10

GETHSEMANE: TRIUMPH THROUGH SURRENDER

Matthew 26:36-46

Golden Text: Not as I will, but as thou wilt.—Matthew 26:39.

Surrender brings victory.

The world would say that our statement is not true; surrender is the mark of defeat. It is the final chapter in a story of struggle against impossible circumstances, against a stronger power, and finally of giving up to accept the bitter sorrow of subjection and sometimes destruction. But again we say, the way of strength is through surrender, for we speak of the spiritual realm and of our relationship to God. Here there is no victory until there is surrender. In fact, the measure of victory is the degree of surrender. Full submission to Christ means complete triumph for the Christian.

Here as always the Lord Jesus does not ask His disciples to walk a way which He has not trod Himself. In our lesson for today we find Him going the way of full surrender to the will of God as in the garden of Gethsemane He took upon Himself the sins of the world. Little wonder that from His holy brow fell "sweat as it were great drops of blood" (Luke 22:44). Again we find ourselves beyond the ability to interpret, for we can only "walk around the margin, stand in the outside of the darkness and come to know in a very faint and far-off way all that is revealed in this story of agony" (G. Campbell Morgan).

We observe five things about this way of "triumph through surrender." It was

I. A Way of Sorrow (vv. 37, 38).

He was exceedingly sorrowful unto death. It was not an easy thing that the Saviour did as He fulfilled the will of God the Father in the garden. We know that no man ever sorrowed as He did on that day, for only He bore the sins of the world.

There is, however, a lesson here for us who are His disciples. If this is the road the Master trod, should not His servants tread it still? The way of victory through surrender may and often does lead through the place of sorrow and sometimes through the very valley of the shadow of death. But even there we say, "I will fear no evil, for thou art with me" (Ps. 23:4).

II. A Way of Self-Denial (vv. 39, 42, 44).

Self-denial does not consist in depriving one's self of some little cherished luxury. It means the denial of self, namely, that self-will is put aside and

God's will is supreme.

It was no "easy thing for Jesus to carry out the Father's will and to go to the cross. He was submissive to that will and wanted the Father's will to be done—and came to the world to carry out His will; yet in this hour of anguish in the garden, when the unspeakable horror of what lay ahead almost overwhelmed His soul, it meant much to say, 'Not as I will but as thou wilt'" (Dr. B. L. Olmstead).

Our surrender to Christ may be a hard thing to do, calling for self-denial and all that goes with it, but by His grace we too may say, "Thy will be done."

III. A Way of Loneliness (vv. 36, 37, 40, 41, 43).

There were three disciples with Him as He entered the garden, and their very presence reminds us how very much alone Jesus actually was. There were twelve with Him in the upper room, but one went out into the darkness to betray Him. Eleven came with Him to the gate of the garden, but only three came into the garden with Him. Even they could not go all the way with Him. He prayed and agonized alone, and the three who were near at hand failed Him and slept through the dark hour when He most needed their fellowship in sympathy and prayer.

Alone? If the Master had to walk the way of surrender alone, let no Christian expect that it will be otherwise for Him. Let us thank God for every blessing of true fellowship, but let us not be surprised if we are often called to walk alone—with God.

IV. A Way of Betrayal (vv. 45, 46).

"He is at hand who doth betray me" "into the hands of sinners." One feels that the cup of the Master is already overfull without adding betrayal by one of His own, but there it is, a dark and tragic reality. Note with what peace and assurance Jesus goes to meet it. The victory has already been won in prayer, in communion with the Father, and in submission to His will.

No one of us will ever know such a betrayal as that of our Lord, but we do face similar crises as we go on in a life of devotion to God's will. We do well to remember the experience of Christ that we be not overwhelmed by the treachery of men and that we prepare ourselves to meet it with the power and grace of our God.

V. A Way of Divine Fellowship and Blessing (vv. 39, 42).

The way of surrender is a glorious and delightful way to go. But, some one may ask, have we not been talking of sorrow, self-denial, loneliness and betrayal? Yes, but even these things may become

the means of blessing if God is in them.

Though no man stood by our Lord in His experience in Gethsemane, the Father was there. Jesus talked with Him, prayed to Him, trusted Him, yielded fully to His will, and the result was peace and blessing. We read in Luke 22:43 that an angel also came and strengthened Him.

"As surrender was glorious for Christ," says Dr. Olmstead, "so is it for those who would follow in His steps. Full surrender to God means farewell to half-hearted religion. It means the lifting of our lives to a higher plane of living where there is greater effectiveness in Christian service and a deeper and more abiding sense of Christ's presence. It means a new delight in prayer and a richer, more continuous fellowship with God."

March 17

CALVARY: TRIUMPH THROUGH SACRIFICE

Matthew 27:33-50

Golden Text: He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Isaiah 53:3.

At Calvary, reverent and thoughtful readers of God's Word stand speechless, and confess themselves to be powerless to explain or to expound the awe-inspiring story, and yet just because it is such a story, because on that cross the divine Son of God gave Himself in sacrificial atonement for sin, we must do our utmost to understand it, to explain it, and certainly to declare it to all mankind. For when He who knew no sin became sin for us, it was for my sin, for your sin, for the sin of all the world that He died. Here alone do we find redemption.

We approach this scene therefore with reverence, with the consciousness that we can only touch on some of the outward things, and with the full understanding that we cannot penetrate the heart of the mystery of the cross, but with the prayer that we may so present the dying Saviour to dying men that some may believe and be saved. We center our thoughts around three expressions taken from the text.

I. "They Crucified Him."

All of the gospel stories are remarkably reticent when they speak of the cross. Details of surrounding events are given, but when they speak of the cross itself, they can only say that He was crucified. In fact, the Revised Version of verse 35 reads, "When they had crucified him," Matthew evidently drawing a curtain of silence over the actual crucifixion.

Now let us look at the One who hung on that sacred tree, for He is the Saviour of the world. Refusing the stupefying potion (v. 34) and facing death fully

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conscious, we hear Him crying out of the darkness which covered all the land, "My God, my God, why hast thou forsaken me?" That cry indicates the depth to which our Saviour went for us. He was indeed "a man of sorrows and acquainted with grief" (Isa. 53:3), bearing "our sins in his own body on the tree" (I Pet. 2:24).

Does it not seem that the Father in that darkest moment of history turned His back upon the One who knowing no sin Himself had become sin for us? And yet we know that it was God who hung upon the tree, God the Son. Here is divine mystery, the meaning of which we cannot fathom, but we know that it was for us. Sinner, can you turn such sacrificial love away?

Then came the cry with the loud voice, "It is finished!" This was not the death of the languishing martyr. The Son of God having wrought out redemption on the cross cried out in powerful tones of victory, "It is finished!" and yielded up His spirit. We recall that He said of His life, "I have power to lay it down, and I have power to take it again" (John 10:18). Wonderful Saviour!

II. "They Watched Him."

Soldiers, priests, the two thieves, the women—how different was the purpose and the spirit of their watching.

The soldiers had made sport of Him and mocked Him in the palace. They took a passing curious interest in the crucifixion. They gambled over His garments, and finally settled down to perform their duty as guards with stolid indifference. How much of humanity is just like that!

The priests who professed to know about God and His Word stand out in appalling wickedness and ignorance. Being members of the highest and noblest of callings, they fell when they sinned to the lowest depths.

Of the two thieves, one believed and the other railed at our Lord (Luke 23: 39, 40). The cross has ever since been the dividing line, part of humanity turning there to life eternal, the rest going on its railing way to destruction.

The women waited. No doubt they were perplexed and troubled in heart, but they stood faithfully by until His precious body was in the grave. We read of no apostle who did as much, and we give all honor to the faithful women.

III. "He Trusted in God."

This was the sarcastic taunt of the priests. They did not believe it to be true, but they actually did speak a great truth. We quote from G. Campbell Morgan, to whose masterly exposition of this passage we are already much indebted: "When the King was hanging upon the cross and the interpreters of religion, the priests, misinterpreted God, there was a great silence. God's non-interference is the first thing that impresses one as the story is read, but that is not all the story. It was not wholly noninterference. From the sixth hour there was darkness over all the land until the ninth hour." That seems



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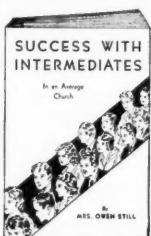
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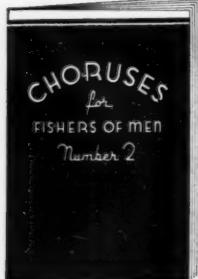
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to have been the act of God. It would seem that in infinite tenderness God wrapped the land in darkness in the hour of His Son's supreme suffering." We also read in verse 51 that the veil of the temple was torn from top to bottom, opening the way for all men in Christ to enter the Holy of Holies.

"He trusted God." Yes, even to the sacrifice of Himself in death. Because He could not save Himself (v. 42) in thus doing the will of God the Father, He did save others. The scoffing priests told the truth in spite of their wicked purpose to falsify. "They crucified Him," "they watched Him," but "He trusted God" and became the Saviour of the world.

May this day in the Bible Schools of our land be one of glad acceptance of this dying Saviour, that the Easter Day of next week may bring testimony not only of the risen Christ, but of many a sinner brought to new life through faith in Him.

for they apparently did not recall His promise of resurrection, but they still loved Him. After all, is not that the ultimate and essential mark of a disciple, love for our Lord? We may not understand all about Him even though we should be determined to know more and more. We may differ with others in some of our interpretations of His teaching, but if we all love Him with a true heart, then we all belong to Him. Faith may waver, hope deferred may make the heart sick with discouragement, but nevertheless we will follow the example of these disciples and never let our love for Him grow cold. In due season such faithfulness finds a glorious reward.

II. Hatred Is Relentless (27:62-66).

The wicked men who had brought about the crucifixion of Jesus were not content to let their hatred of Him die at the grave. They lusted after His life and they had taken that, but even as He lay silent in the grave, the priests and the Pharisees came to Pilate and called Him "that deceiver" (v. 63) and demanded a special guard. They feared that His disciples would perpetrate a fraud, and after stealing the body declare that He was risen. Wicked and deceitful hearts can imagine all sorts of treachery on the part of others.

That hatred of unbelievers toward Christ and toward His followers knows no stopping place. In civilized lands and among cultured people it operates under a cloak of respectability. It is smooth-spoken and clad in the vestments of education and social position, but it is none the less bitter and relentless in its pursuit of Him and of His Church. There may be some who would question such a statement, but let them only press the claims of Christ, stand for His Word, call sin and unbelief by its right name, and they will see that the archenemy of God and his wicked servants are unchanged in their warfare "against the Lord, and against his anointed" (Ps. 2:2).

Observe that while the chief priests and Pharisees acted in hatred and unbelief, they unwittingly did the cause of Christ a great service by demanding the guard over the tomb. They made it forever impossible for any charge of fraud to be successfully made against the truth of the resurrection.

III. Christ Is Triumphant (28:1-6).

Victory and praise should be the keynote of Christianity. Why should we be doleful and sad? Our Lord has come back victorious from the grave! We may be glad and sing even in the midst of earth's sorrows and distresses. Let praise be the employ of our lips constantly as we worship Him and work for Him.

The picture that greeted the surprised eyes of the two women as they came to the grave as it began to dawn on the first day of the week was one resplendent with the glory and majesty of God. The earth quaked as the lightning and white angel of the Lord broke through the unbreakable seal of Rome and rolled back the stone which was to have permanently closed the door to the tomb. This was done, not to release Christ—for He had already gone, no grave could hold

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The two Marys seemed to have stayed to watch the grave even after Joseph had gone to his home. The death of Jesus may have crushed their hopes,

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Him—but that men might see the empty
grave and know that He was risen.

To the foes of Christ represented by
the keepers, the coming of the angel and
the revelation of the power of God
brought absolute discomfiture. That is
still true. Men will argue with theology,
church methods, even Christian profes-
sion, until they see the power of God re-
vealed, and then they can only be "as
dead men."

To the friends of Christ the angel
brought comfort and assurance. Their
fears were assuaged by his word of com-
fort, and then their faith was revived
by the assurance that Christ was risen.
Obviously this was the important point.
Christ said He would rise and now He
had arisen. Had He remained in the
grave, all that He had said and done,
even His dying on the cross would have
been nullified. By the same token, the
resurrection becomes the assurance and
the demonstration that He was and is
the Son of God with power, the Saviour
of the world.

March 31

THE CONTINUING TASK

Matthew 28:16-20

Golden Text: Ye shall be witnesses
unto me . . . unto the uttermost part of
the earth.—Acts 1:8.

World conquest! The dream of dicta-
tors and of national leaders down
through the ages is to be accomplished,
for there is One who has the authority
to claim such a place of leadership who
will one day rule, for then "the kingdoms
of this world" will have become "the
kingdoms of our Lord, and of his Christ;
and he shall reign for ever and ever"
(Rev. 11:15). While we await His com-
ing to take the throne are we to sit idly
by? No indeed, for even now Christ has
all authority and He has commissioned
His followers to go out and to serve Him
in all the world by making disciples in
every nation.

The lessons we have learned in our
six month study of Matthew are to be
put into practice. Teaching is to be
translated into life. What a fitting close
to the study of this great book is the
consideration of the Great Commission!

I. The Obedient Disciples (vv. 16, 17).

The Lord never fails to keep His Word,
but often His followers miss great blessing
because they fail to keep their ap-
pointments with Him. He had told His
disciples that after His resurrection He
would meet them in Galilee, and we read
that they met Him at the appointed
place. One trembles to think of what
they and we might have missed if they
had failed to meet Him.

His promise to us is just as true and
definite: "Where two or three are gath-
ered in my name, there am I in the
midst of them" (Matt. 18:20) applies to
us today. If we meet Him at the
appointed place, blessing will come to
us and will flow out through us to all
the world.

Observe that "some doubted," that is,
they were perplexed and uncertain about

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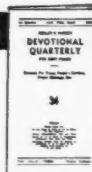
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the risen Saviour. If they persisted in their lack of faith we know that it must have shut them out of a great blessing, but at the same time it did not hinder the Lord's gracious ministry to His other disciples. Incidentally we observe that the recording of this fact that some doubted is a splendid proof of the truth of the Scripture record.

II. The All-Powerful Leader (v. 18).

Quietly and without any fanfare, Jesus announced that all power was given unto Him; or as the Revised Version more appropriately translates the word, "all authority." He does have all power, but He has more. He has the supreme authority which gives Him the right to rule over the entire creation, heaven and earth, spiritual as well as material.

No man in his right mind has ever laid claim to authority over even so much as the earth, but here is One who without hesitation or qualification declares that to Him has been given all authority in heaven as well as in earth, that is, over the entire creation. Surely it is God Himself who here speaks to us.

III. The Great Commission (vv. 19, 20a).

"It is the sublimest of all spectacles to see the risen Christ without money or army or state, charging this band of 500 men and women with world conquest and bringing them to believe it possible and to undertake it with serious passion and power. Pentecost is still to come, but dynamic faith rules on this mountain in Galilee" (Dr. A. T. Robertson).

Such faith and such a commission call for a world-wide mission. The church or individual without a world-wide missionary vision assuredly does not have the viewpoint of Christ. Observe also that it is an evangelistic mission. We are not called to entertain the world, nor primarily to improve the social order. Our business is to "make disciples," that is, true followers of Jesus Christ, which they can only become through accepting Him as Saviour and Lord.

Such a ministry will inevitably be a teaching ministry. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). How foolish is the preacher or evangelist who fails to teach the Word of God. It is His appointed method which cannot fail.

Christian baptism is also a vital part of the Great Commission. It was first practiced at Pentecost (Acts 2) and later in the Church (Acts 8 and 10). "When one is baptized into the name of the Trinity, he professes to acknowledge and appropriate God in all that He is and in all that He does for man. He recognizes and depends upon God the Father as His Creator and Preserver, receives Jesus Christ as his only Mediator and Redeemer and his pattern of life, and confesses the Holy Spirit as his Sanctifier and Comforter" (M. R. Vincent).

IV. The Abiding Presence (v. 20b).

There is no other statement of fact (for it is more than a promise) anywhere or by anyone that can compare with the assurance of Christ that He is

with His witnesses always, even unto the end of the age.

Consider first of all who is to be with us, namely, the Son of God, the risen Christ, the One with all authority in heaven and earth! Then note that He is to be with His disciples "always." How important that is, for as we well know, the inspiration of even the greatest human leader largely goes with him to the grave. It is true that we may be in a measure inspired by the memory of his example or with his words, but the lack of his personal presence is indeed a grievous loss. The Lord Jesus, on the other hand, is with each one of His children always. What assurance that fact brings to every witness for Christ as he gives himself joyfully to the carrying out of the Great Commission!

There is much "unfinished business" yet to be cared for under the Great Commission. It is said that almost one-half of China is unevangelized. Great sections of India with millions in population are untouched. In fact, the whole heart of Asia is an unevangelized area. Similar conditions prevail in Africa, South America, and elsewhere in the world. We have Christ's commission and His command together with the assurance of His grace and power. Why do we not carry out this greatest of all commissions?

April 7

AMOS PLEADS FOR JUSTICE

Amos 5:1, 10-15, 21-24

Golden Text: Hate the evil, and love the good, and establish judgment in the gate.—Amos 5:15.

Social justice, though much spoken about in recent times, has been the concern of right thinking men ever since sin entered the world and started man's inhumanity toward man. In the prophet Amos we find the eloquent and plain-spoken voice of one crying out against such conditions almost eight hundred years before Christ.

This lesson is one which is of utmost importance because in our present-day struggle with social injustice we have come to assume that it is primarily a political or economic question. Amos and all other Scripture rightly gets at "the focus of infection," which is sin. Sin in the heart leads to sinful actions, and these inevitably involve others, and thus bring about social problems. Let us learn from Amos to cure our social ills by bringing men to God.

I. Lamentation—in the Midst of Prosperity (v. 1).

From the little village of Tekoa and out of the wilderness in which he had been a herdsman came Amos, the man of God, to hurl his prophecy of disaster upon the heads of the complacent people of Israel and to take up a lamentation over those in Israel living in luxury and prosperity.

True it was that the common people were being ground under the heel of cruel oppression, but who cared about the poor as long as they could be

Moody Monthly

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squeezed for taxes to support the luxurious comforts and pleasures of the rich? A prosperity which does not reach the homes of the poor is not a real prosperity at all. When in addition thereto it encourages the "haves" to oppress the "have-nots" it becomes a grave danger, a real cause for lamentation on the part of those who know God and love righteousness.

II. The Reason—Sin Which Hates Reproof (vv. 10-13).

Sin is always a horrible thing, but when men who have fallen into sin are responsive to correction and ready to repent and forsake their sin, there is hope. The thing which made Israel's state so serious in the sight of God and of His prophet was that they had only

hatred for those who were bold enough to reprove them or to live among them according to God's standards (vv. 10, 13). "They who will endure no criticism have slammed the door in the face of truth. When we get to the place where we cannot endure having our faults pointed out, we are on the way to moral collapse" (Douglass).

The sin which had thus hardened their hearts showed itself in social inequality and injustice which was built upon greed, oppression, corruption in the courts, etc. Read the whole book (it will take only a few minutes) and you will see what a shocking picture Amos paints of the sins of Israel. You will also be distressed by the surprising similarity it bears to many conditions in our world today. Let us be honest and face the problem and seek its solution.

III. The Cure—Seek Good Not Evil (vv. 14, 15).

God's Word condemns sin, but it always presents a remedy. In Christ we have the perfect, final, and complete answer to the sin question. Amos, speaking centuries before Christ, admonished Israel to repent and to turn away from the evil which they had cultivated with such assiduity and to be equally zealous about doing good, in the hope that "it may be that the Lord God of hosts will be gracious" (v. 15).

How favored we are to be permitted not only to urge people to turn from evil to good, but to offer them the One who is the way, the truth, and the life. We call on them not only to repent and do good, but we offer them the One who can make them good, who will live in them and empower them to do the good which their repentant hearts desire.

Israel did not repent, but in folly depended on their religious ceremonies to satisfy an offended God. The prophet therefore declares that

IV. Religion Is Not a Substitute for Justice (vv. 21-24).

God had no pleasure in their religious observances and rites because they were presented with unrepentant hearts and by hands which were soiled by the oppression of their fellow man.

Mark it well, God has no delight in the attendance upon church services, beautiful though they may be, does not listen to the sweet strains of sacred music, nor does He accept the rich "offerings" of those who live in unforsaken sin and who pay for magnificent church buildings and beautiful church services with money gotten by crooked dealings and social injustice.

God does not need nor seek the words of commendation of unregenerate men. He has no need nor will He accept the contribution of Mr. Money Bags who has gained his riches by cheating in business or squeezing high rentals out of poor people. God is righteous and God's Word always cuts right through the hypocrisy of men. Let us heed the plea of Amos, that righteousness should run through our personal and national life "as a mighty stream," and then we shall be ready both as individuals and as a people to worship Him aright.

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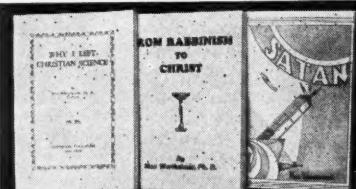
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ZECHARIAH 9:9

(Suggested for Palm Sunday)

I. Daughter of Zion.

1. Rejoice (Isa. 12:3; Ps. 149:2).
2. Shout (Isa. 12:6; Zeph. 3:14).
3. Behold (John 19:5; 1:29).

II. Thy King.

1. Justice (Acts 3:14).
2. Salvation (Luke 2:30; Isa. 62:11).
3. Lowliness (Phil. 2:5-8; Matt. 11:29).

—Fred Beck.

FACTS CONCERNING THE COMFORTER

John 15:26

1. "But when the Comforter is come"—the Anticipation of the Comforter.
2. "Whom I will send unto you from the Father"—the Promise of the Comforter.
3. "Even the Spirit of truth"—the Name of the Comforter.
4. "Which proceedeth from the Father"—the Origin of the Comforter.
5. "He shall testify of me"—the Work of the Comforter.—Elery Gilbert Aldridge.

PAUL AND THE CROSS

Galatians 6:14

(Offered as a suggestion for a Good Friday meditation)

I. The Cross Changed Paul's Idea of What Was Worthwhile and What Was Worthless.

1. The Cross itself was changed from a symbol of shame to a badge of honor.
2. The Cross changed Paul's idea about the One who was crucified thereon. He was no longer a false Messiah but the Christ of God.
3. The Cross changed Paul's idea about the value of a soul.
4. The Cross changed Paul's idea about the value of the world.
5. The Cross determined the contents of Paul's message.

II. The Cross Changed Paul's Idea of Direction.

1. He had relied on family.
2. He had used force.
3. He discovered that fellowship with the crucified and risen Saviour was essential to right direction.

III. The Cross Changed Paul's Idea as to What Is Permanent.

1. Fame is not permanent.
2. Fortune is not permanent.
3. Not the world nor anything it has to offer is permanent.
4. The Cross and the Crucified One are permanent.—Philip Sorce.

GOD IS FAITHFUL

He cannot fail, for He is God;
He cannot fail, He pledged His word;
He cannot fail, He'll see me through,
Tis God with whom I have to do.
—M.E.B., in *The Overcomer*.

JESUS' TRIUMPHAL ENTRY

Matthew 21:1-17

I. The Occasion for It.

Christ's final offer of Himself to the Jews as their Messiah, in partial fulfillment of Zechariah 9:9.

II. The Plan of It.

A commission given to two disciples:
1. To go—to a village.
2. To find—an ass tied, and a colt with her.
3. To say—"The Lord hath need of them."
4. To bring—them to Him.

III. The Meaning of It.

1. Fulfillment of God's Word.
2. Proving Jesus is the Messiah.
3. Showing Israel's rejection of Christ.
4. Revealing the crowd's fickleness; today, "Hosanna"; later, "Crucify him!"
—Walter Rothwell.

OF WHAT IMPORTANCE IS THE EMPTY TOMB?

Corinthians 15:12-19

Introduction: Tell of the swoon theory by Strauss (1808-1874), and the vision theory by Renan (1823-1892).

I. On Christ's Resurrection the Authenticity of the Bible Stands or Falls.

1. The Old Testament predicted it (Ps. 16:8-10).
2. Christ predicted it (Matt. 20:17-19).
3. The disciples testified concerning it (Acts 1:2, 3).
4. Paul testified concerning it (I Cor. 15:8).

II. Christ's Resurrection Is Proof of His Deity.

1. It proved Him to be the Son of God (Rom. 1:4).
2. It proved His claims regarding Himself (John 10:18).
3. It shows that God accepted Him and His work (Eph. 1:19, 20).

III. Christ's Resurrection Is the Ground of Our Standing and State.

1. It gives assurance of eternal life (I Pet. 1:3-5).
2. It shows that believers are "justly justified" (Rom. 4:25).
3. It gives believers an accepted Intercessor (Rom. 8:34).
4. It secures the believer's resurrection (I Cor. 15:21, 22; Rom. 8:11).—Robert K. Kinney.

ON TO VICTORY

Matthew 21:1-11

1. He proved His divinity, seeing what men could not see (v. 2).
2. He used that which was His (vv. 3, 4; Ps. 50:10).
3. He fulfilled prophecy (v. 5; Zech. 9:9).
4. He humbled Himself (v. 7).
5. The multitude was humbled (v. 8).—Earl Shreve.

THE RESURRECTION

I. The Resurrection of Christ.

1. Prophecy (Ps. 16:10).
2. Promise (Matt. 20:19; Mark 14:28; John 2:19-22).
3. Purpose (Luke 24:45, 46; I Cor. 15:17; Rom. 4:25; 8:34).

II. The Resurrection of Believers.

1. Prophecy (Job. 19:26; Ps. 49:15).
2. Promise (John 11:26).
3. Purpose (I Cor. 15:23-26).

III. The Resurrection of Unbelievers.

1. Prophecy (Dan. 12:2).
2. Promise (John 5:28, 29).
3. Purpose (Rev. 20:11-15).—Baskell V. Monroe.

THE VALIDITY OF THE RESURRECTION

I Corinthians 15:12-19

Introduction: Christianity is the only religion which bases its claim to acceptance upon the resurrection of its founder from the dead. A timely and needed emphasis today is that Christianity is not a comparative but a superlative religion.

I. Direct Proof to Establish Fact of Resurrection (vv. 1-11).

1. Appeal to Scriptures (vv. 1-7).
2. Appeal to experience (vv. 8-11).

II. Indirect Proof—An Appeal to Reason and Logic (vv. 12-19).

1. How to establish validity.
 - (a) Degree to which a thing is established as a true fact.
 - (b) Degree to which it is worth establishing.
2. Paul's convincing, logical proof (vv. 12-19) shows awful consequences of denial, for then—
 - (a) Christ is not risen.
 - (b) We are still unforgiven sinners.
 - (c) Our faith is vain and empty.
 - (d) Apostles are made false witnesses, and even God.
 - (e) Beloved dead are hopelessly lost.
 - (f) We are in pitiable state, cherishing delusion.

Conclusion: Christianity stands or falls with the resurrection. Where do you stand, and whom do you serve?—George W. Hutton.

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THE RISEN LILY

Beneath the cover of the sod
The lily heard the call of God;
Within its bulb so strangely sweet
Answering pulse began to beat.
The earth lay darkly damp and cold,
And held the smell of grave and mold,
But never did the lily say,
"Oh, who shall roll the stone away?"
It heard the call, the call of God,
And up through prison-house of sod
It came from burial-place of gloom
To find its perfect life in bloom.

—Author Unknown.

RESURRECTION PRINCIPLES

Romans 6:5; Luke 24:1-12

1. **Separation**—from the grave—type of the world.
2. **Dedication**—through union with Christ in resurrection.
3. **Liberation**—from dominion of sin's limitations to freedom in Christ.—Walter Rothwell.

A WORLD-WIDE CHALLENGE

Mark 16:15, 16

1. Who? "Go ye."
2. Where? "Into all the world."
3. What? "And preach the gospel to every creature."
4. Why? "He that believeth and is baptized shall be saved."—John E. Mar-gene.

BROKEN CISTERNS

Jeremiah 2:13

Introduction: In this verse God is setting forth His case against Israel, His chosen people, and the same applies to every sinner.

1. The Sinner is a deserter (Gen. 3:10).
2. The Sinner's life is hard (Prov. 13:15).
3. The Sinner's work is worthless (Rom. 4:4).
4. The Sinner's state is dangerous (Ezek. 18:20).
5. The Sinner's condition is not hopeless (Isa. 1:18; Acts 16:31).—O. A. Johnson.

A CHRISTIAN SALUTATION

Romans 1:8-15

- I. **Praise** (v. 8).
 1. Thanks for good report.
 2. Thanks for spread of the gospel.
- II. **Prayer** (vv. 9, 10).
 1. For consistent witnesses.
 2. For priestly service.
 3. For intercessors.
- III. **Purpose** (vv. 11-13).
 1. Longing—to have fellowship, to impart help, to be encouraged by mutual faith.
 2. Desiring—to gather fruit.
- IV. **Persistence** (vv. 14, 15).
 1. Duty to perform.
 2. Debt to Jew, Gentile, wise and unwise, foolish.
 3. Eagerness to perform.—Ernest O. Sellers.

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a. Experience—been over the road.
b. Interest—He died for me.
II THE TRAVELER
a. Must take the journey.
b. Have not had experience.
III THE DESTINATION—"Life"
a. One of many.
b. A narrow road.
IV THE DURATION—"Life"
a. Contrast with death.
b. A delightful anticipation.

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The stone which the builders rejected,
And cast in the dust and debris,
And covered it over with leavings,
And left it where no one could see,
Was made for the head of the corner,
The prominent part of the wall,
The stone that should bear all the others
Or else the whole structure would fall.

Twas not the poor slave who forgot it,
Nor was it the laborers near,
Twas e'en the most trusted employee
Who cast it aside with a sneer.
And so have the scholars and teachers
So often cast Jesus aside,
And said, "We can do well without Him;
He need not have come here and died."

But building the temple without Him
Provides no foundation secure,
On Him must the temple be builded,
Its permanency to insure.
So take Him this day as your Saviour,
Throw open the sin-fastened door,
And let Him, your blessed Redeemer,
Establish your soul evermore.

—H. H. Savage.

THE SUMMONS TO SERVICE

I Kings 19:19-21

Introduction: God calls sinners to arise and saints to awake.

- Occupation—God calls workers.
- Invitation—Elijah casts his mantle upon Elisha.
- Hesitation—Elisha wants to kiss his father (Matt. 6:33; Luke 14:26; Matt. 8:21, 22).
- Consecration—Elisha offers the oxen and the yoke (Rom. 12:1).
- Ministration—Elisha washes the hands of Elijah.—M. E. Hawkins.

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"4. Then I divide the subject into its natural divisions. Generally three or four, with subdivisions. These bones are covered with living flesh.

"5. If the sermon is unusually important, I then write it, but I never read a sermon. This sermon is not placed in a drawer of the desk, but in a loose-leaf volume, and thus kept intact.

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Moody Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the Moody MONTHLY office.—Editors.

Despite the unusual weather, snow and an epidemic of sickness, a successful meeting was conducted in January in the First Baptist Church of Texarkana, Tex., by Hymann Appelman. There were 86 professions of faith and additions to the church. Joe Trussell had charge of the music. Dr. Julian Atwood, the pastor, was greatly used in impressing the town for Christ and the revival work in the church. A gracious revival was also reported in Del Rio, Tex., where Mr. Appelman assisted by Lee A. Strulce, song leader, conducted a series of meetings. The entire town was moved for Christ.

"Services were well attended, Christians were edified and sinners were converted," writes Muriel C. Smith, of the musical evangelists, Guila M. Logue and Miss Smith. Their first engagement began on watch night in Brownstown, Pa., with Albert Rusweiler, pastor. A union campaign was conducted in the Methodist and Evangelical churches of Freeport, Ind., with pastors Karl Thompson and Arthur D. Burch.

The Methodist and Baptist churches of Skaneateles, N.Y., called L. C. Robie for a joint meeting in which surrounding churches participated. According to report, there had not been a real revival or any soul-winning effort to speak of, in twenty-five years. Prayer meetings were conducted for ten weeks in preparation for the campaign. More than 50 conversions were recorded. There seemed to be a real hunger for God in this section. Mr. Stubbs, pastor of the Methodist church, and Mr. Sealey, pastor of the Baptist church, labored faithfully with the evangelist and their work will bear fruit long after the close of the meetings.

Merton W. Tanner, pastor of the Ithica United Brethren Church, near Richland Center, Wis., writes, "We are especially thankful for the large group of young people who came to the services conducted by Robert J. Kees in January. Many of them were won for Christ, and the church revived."

Great success attended the efforts of Richard L. Robinson, in his meeting in the First Baptist Church, Belfast, N.Y., under the auspices of the Le Tourneau Foundation Evangelistic Center. The highlight of the campaign was the young people's rally, which more than four hundred attended. Eighteen souls were born into the kingdom of God and many lives were dedicated to Him. Mr. Travis, the

pastor, announced that more than 25 souls were saved and 55 dedications were recorded.

The Daily Courier of Connellsburg, Pa., reports a most successful series of meetings led by John W. Troy. One of the features of the union services was the remarkable music at every session. Faithful and conscientious work by the large chorus choir did much to assure the success of the revival effort. Fourteen churches co-operated in this citywide effort. They were ably assisted by the ministerial association, the newspaper, the schools and the Rotary Club. Hundreds were won for the Lord. There were 99 missionary volunteers. Mr. Troy also spoke over the local radio station, after which he went to Fairchance, Pa., for a union campaign of five churches. Once again records were broken. A public address system was installed, and the evangelist broadcast from the Uniontown station.

Violet Heefner and Anna Sudenga held services in the East Chapel Church four miles east of Osceola, Iowa. Because of an unusually heavy blizzard it was necessary to close the meeting after four days. During this time 21 people found the Saviour. One was the superintendent of the Sunday School who had never made a confession of Christ. There was great rejoicing when a drunkard who never attended church, was saved. The campaign was sponsored by the union Sunday School which was organized a year and a half ago. There had not been preaching services in the church for several years.

Ralph A. Brown, pastor of the Calvary Baptist Church of Eldorado, Ill., writes that Mr. and Mrs. O. W. Stucky, of Detroit, conducted a Back to the Bible campaign in his church. There were a number of conversions and consecrations for service. The outstanding feature was the revival of interest in Bible reading. During the meeting one woman read the Bible through, and five read through the New Testament.

A youth revival was conducted by Jesse F. Getlings in Fairfield, Ill., in December, with Lorenzo Durham leading the singing. The junior high school was used by the Baptist church of Pinckneyville, Ill., for their meeting in January. Dr. E. Leslie Carlson was the evangelist and Mr. Durham had charge of the music.

During the first two weeks of January Mr. and Mrs. Gerald E. Bonny were in a co-operative campaign in Boston, Mass., with the Dorchester Second Congregational Church, Dr. Andrew Richards, pastor, and the Dorchester Baptist Temple, Dr. Otis Foye, pastor. This was part of the simultaneous campaign sponsored by the New England Evangelistic Association. Over two hundred churches of

greater Boston co-operated.

There were 11 definite decisions for Christ and 16 were baptized during the eight-day Bible and missionary conference conducted by M. E. Hawkins in the First Baptist Church, Lebanon, Pa., John Reinert, pastor.

The George Dibble Party opened a campaign, January 7, in the Springwells Baptist Church, Detroit, Mich., and continued for two weeks. From the beginning a spirit of interest and enthusiasm was manifest. The Saturday night prayer meetings were unusual in power and blessing, and a prayer meeting was also held each night before the service. More than a hundred Christians responded to a call for unconditional surrender to Christ, and many definite victories were the result. There were 24 decisions for Christ at the first invitation. Mr. Dibble writes, "Each night we had the joy of seeing many saved. Among these were four Catholics." A large chorus choir led by Mr. Dibble added much to the spirit and interest of the meeting. Dr. George Barnard has been the pastor of the church for eighteen years and has carried on an aggressive evangelistic ministry.

The Northside Gospel Center, Chicago, of which Lance Lathem is pastor, called John Carrara for three weeks in January. Souls were saved almost every night, and on one occasion 15 came forward. Crowds taxed the auditorium several nights. Many Catholics were among the converts. Mr. Carrara was the speaker at a noonday meeting conducted by the Christian Business Men's Committee in the Opera House.

Dr. Paul W. Rood and Dr. Dan Gilbert, president and general secretary of the World's Christian Fundamentals Association, are holding regional conferences in leading cities of the nation as part of the national crusade of the association. Their schedule is listed in the Future Engagements column.

During the convention of the Interdenominational Association of Evangelists in Jackson, Miss., Christopher J. Balfe, chaplain of the House of Correction, Chicago, preached in the Glendale Methodist Church for J. A. Wells, the pastor. In the evening he was the speaker at the Calvary Baptist Church, of which H. M. King is pastor. Mr. Balfe also spoke at the jail where 25 young men and 2 young women came to the altar. He addressed 200 students at Campbell Negro College; spoke at the convention, where 41 came forward; addressed the Canton Church, Charles Wesley, pastor, where 30 asked for prayer. Mr. Balfe was assisted by Dr. and Mrs. Paul White.

Anthony Zeoli has spent a successful year in Los Angeles, Calif., preaching daily over the radio. In the evenings he



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There were large congregations during the week of services led by Neil McIntyre in the Moon Run United Presbyterian Church, McDonald, Pa., W. S. Carson, pastor. Many conversions are reported, and church members were greatly blessed. Mr. McIntyre spent two weeks with the Greenville Heights Baptist Church, Jersey City, N.J., where Everett M. Stoffels is pastor. His strong appeal for decisions for Christ bore much fruit.

Sylvester Sanford spent eight days with Edison Zorn at the Englewood Tabernacle, Chicago. The meetings proved a great blessing to the church. Two boys who had been reared in the Catholic faith gave their hearts to the Lord. One of them, who had planned to enter the priesthood, came with six other young people to dedicate his life to definite Christian work in the home or foreign field. Mr. Sanford also spoke at the Central Congregational Church, Chicago, for the Fundamental Fellowship Association.

Guy W. Green was at the First Presbyterian Church, Washington, Mo., in January, for the first evangelistic meeting held in twenty years. Notwithstanding the constant zero weather the attendance was good, especially on Saturday nights when the church was filled to hear Mr. Green's memory Bible recitals. A fine class of members was received into the church. Mr. Green also conducted meetings in the First Presbyterian Church of Webb City, Mo. The pastor and his wife, Mr. and Mrs. Louis J. Kovar, were ill during most of the meetings, but Mr. Green continued with the services with fine attendance. Seven persons were received into the church on confession of faith. An unusual feature of the meeting was two Sunday morning men's class breakfasts at 8 o'clock, after which Mr. Green taught the lesson.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Henry Ostrom was the speaker at the Bible conferences, Jan. 9-11, held in the Grove Avenue Baptist Church, Racine, Wis., W. H. Carvin, pastor; and Jan. 21-25, in the Church of the Open Door, Milwaukee, Wis., D. C. Wilcox, pastor. Dr. Ostrom also was the preacher at the Hough Avenue Baptist Church, Cleveland, Ohio, for a Sunday during January.

W. W. Shannon held a series of evangelistic meetings, Jan. 7-21, in the Garfield Avenue Baptist Church, Milwaukee, Wis., F. W. Kamm, pastor. There were many evidences of the blessing of God on the effort.

Morris Gordin addressed the conference of the Hebrew-Christian Alliance, which met in Louisville, Ky., Jan. 14 and 15. Dr. Max I. Reich, president of the Alliance, presided and addressed the conference several times.

The Sunshine Gospel Trio conducted an evangelistic campaign during Janu-

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Subject: The Christian Life.

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II The Traveller—"me."

IV The Destination—"Life."

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ary, in the First Methodist Church, Garrett, Ind., Dr. W. T. Arnold, pastor. Thirty professed conversion. One night engagements were filled in the Baptist Church of Kendallville, Ind., Donald Duncan, pastor; the Jordan Tabernacle, Elkhart, Ind., Peter Ypma, pastor; and the Baptist Church, Benton Harbor, Mich.

C. B. Nordland, Director of the Extension Department, on Jan. 28, filled the pulpit of the First Baptist Church, Bradford, Ill., Roy Harrington, pastor, and Jan. 27 addressed the monthly rally of the Fox Valley Young People's Bible Fellowship, meeting in Batavia, Ill. He also addressed the alumni rally meeting in Verona, Wis.

M. A. Darroch, Assistant Director of the Extension Department, Jan. 7, visited Merton, Wis., Baptist Church; Jan. 14, addressed the Young People's Society of the Roseland Evangelical Mission Church, and Jan. 21, filled the pulpit of the Hough Avenue Baptist Church, Cleveland, Ohio.

The First Presbyterian Church, Miami, Fla., Dr. W. K. C. Thomson, pastor, was host to the Bible conference held Jan. 14-19, addressed by Dr. Will H. Houghton, Dr. Wilbur M. Smith, and Morris Gordin.

The First Presbyterian Church, St. Petersburg, Fla., Dr. James A. McClure, pastor, entertained the Bible conference Jan. 21-28, addressed by Dr. Will H. Houghton, Dr. Wilbur M. Smith, Morris Gordin.

FUTURE ENGAGEMENTS

A. G. Annette—Feb. 27-Mar. 10, Flint, Mich.
N. M. Bodenborn—February, Anderson, Ind.
Gerald E. Bonney, "The Bonney Workers"—Mar.
3-15, Boston, Mass.
John Carrara—Feb. 18-Mar. 3, Milwaukee, Wis.;
Mar. 10-24, Jackson, Mich.; Mar. 31-Apr. 14, Ottawa,
Can.; Apr. 21-May 5, Toledo, Ohio; May
7-12, Wayne, Mich.; May 14-28, Fairview, N.J.;
June 2-16, Allentown, Pa.; June 22-July 7, York, Pa.
M. E. Hawkins—Feb. 21-Mar. 3, Blodgett Mills,
N.Y.; Mar. 10-24, Evans City, Pa.; Mar. 25-30,
New Brighton, Pa.; Mar. 31, Brown City, Mich.;
Apr. 1-14, Flint, Mich.; Apr. 21-28, Howard City,
Mich.

Clem E. Hershey—Feb. 26-Mar. 10, Frankstown,
Pa.; Mar. 11-24, Cresson, Pa.; Mar. 25-Apr. 7,
Coalport, Pa.

Jubilate Trio—Mar. 3-17, Buffalo, N.Y.; Mar. 18-

24, Niagara Falls, Ont.

Robert J. Kees—Feb. 27-Mar. 17, Stamford, Conn.

Oscar Lowry—Feb. 25-Apr. 21, Waterloo, Iowa.

L. C. Robie—Mar. 5, Empire, Mich.; Mar. 19-

26, Middleton, Mich.; April, Detours and Pickford,
Mich.

Richard L. Robinson—Feb. 20-Mar. 3, Buffalo,
N.Y.; Mar. 10-24, Mt. Union, Pa.; Mar. 31-Apr.

21, Machias, N.Y.; Apr. 28-May 19, Belfast, N.Y.

B. M. Rollins—Feb. 26-Mar. 10, Bellefontaine,
Ohio; Mar. 11-24, Peru, Ind.; Mar. 25-Apr. 7, East
Dayton, Ohio; Apr. 9-21, Alliance, Ohio; Apr. 22-

May 5, Antioch, Ind.

Paul W. Root and Dan Gilbert—Feb. 25-Mar. 1,
Minneapolis, Minn.; Mar. 3, 4, Milwaukee, Wis.;
Mar. 4-6, Chicago, Ill.; Mar. 6-8, Rockford, Ill.;
Mar. 10-17, Indianapolis, Ind.; Mar. 18-21, Fort
Wayne, Ind.; Mar. 24-31, Cleveland, Tenn.; Mar.

31-Apr. 7, Chattanooga, Tenn.; Apr. 8, 9, Birmingham,
Ala.; Apr. 10-14, Atlanta, Ga.; Apr. 14-21,
Greenville, S.C.; Apr. 21-23, Charlotte, N.C.; Apr.

23-24, Richmond, Va.; Apr. 24-26, Washington,
D.C.; Apr. 28, 29, Baltimore, Md.; Apr. 29, 30,
York, Pa.

Sylvester Sanford—Feb. 26-Mar. 10, Lynn, Ind.;
Mar. 11-24, Mooreland, Ind.; Mar. 25-31, Mount
Vernon, Ill.; Apr. 1-May 12, Champion, Neb.; May

13-26, Chicago, Ill.; May 28, and June 10-23, Mor-
ley, Iowa; June 25-July 7, Clinton, Iowa; July 9-21,
John, Ill.

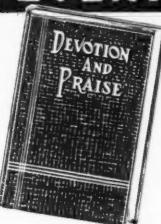
Gipsy Smith, Jr.—Feb. 18-Mar. 3, Franklin, W.

Va.; Mar. 10-24, Atlanta, Ga.; Mar. 31-Apr. 14,
Hartford, Conn.; Apr. 21-May 5, Moultrie, Ga.

O. W. Stucky—Mar. 31-Apr. 14, Akron, Ohio.

Anthony Zeoli—Feb. 25-Mar. 8, Philadelphia, Pa.;
Mar. 10-22, Akron, Ohio; Mar. 24-31, Sunbury, Pa.;
Apr. 1-7, York, Pa.; Apr. 10-21, New York, N.Y.;
Apr. 23-May 5, Oceanside, L.I., N.Y.; May 7-10,
Newark, N.J.

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For God Was with Them, by T. E. P. Woods.

In ten studies of Old and New Testament characters the author presents "God's messages through the lives of men and women of the past," revealing His majesty, intimacy, providence, and love. The writer's style is unique, presenting these helpful biographies in present-day language and relating them to daily life.

150 pages. 5 $\frac{1}{4}$ x 7 $\frac{1}{4}$ inches. Wm. B. Erdmans Publishing Company, Grand Rapids. \$1.00. H.L.L.

Old Testament History: a Survey of the Old Testament for Sunday School Teachers, by Arthur W. Klinck.

The author in clear and simple style depicts the important facts of the history of God's chosen people from the time of creation to the end of the Old Testament period. While this study is especially designed as an aid for Sunday School teachers, it will be found equally helpful to other students who are in quest of a brief, elementary, well-written account of the history of the Old Testament.

110 pages. 5 x 7 $\frac{1}{2}$ inches. Concordia Publishing House, St. Louis. 25 cents. E.S.M.

New Testament History: a Survey of the Life of Christ and the History of the Apostolic Church for Sunday School Teachers, by W. Arndt, D.D., Ph.D.

This little book deals with the history of the New Testament period as the one above does with the Old Testament, and follows the same general style. Both books are written by Lutheran professors and designed primarily for Lutheran Sunday School teachers. Yet the books may be used with profit and blessing by Bible teachers and students regardless of church affiliation.

102 pages. 5 x 7 $\frac{1}{2}$ inches. Concordia Publishing House, St. Louis. 25 cents. E.S.M.

The Minister's Annual for 1940, compiled and edited by Joseph McCray Ramsey.

The editor of the *Expositor and Homiletic Review* has prepared a volume of sermons, Sunday School lessons, midweek meditations, suggested orders of services, young people's topics, etc., for each Sunday of the year. The list of sermon writers extends all the way from outstanding conservatives to leading liberals. Used with discrimination and care, the volume has many helpful suggestions to offer, but it would be unfortunate for any preacher to become too dependent on such a book.

576 pages. 5 $\frac{1}{2}$ x 8 $\frac{1}{2}$ inches. F. M. Barton Company, East Aurora, N.Y.; also Fleming H. Revell Company, New York. \$2.00. H.L.L.

Points for Emphasis, 1940, by Hight C. Moore, D.D., Litt.D.

It is a pleasure to recommend this vest-pocket commentary on the International Sunday School Lessons. It is compact but complete, practical while spiritual, analytical and yet devotional; low in cost but well printed and bound. It is a desirable and useful contribution to Sunday School literature.

192 pages. 3 x 6 inches. Baptist Sunday School Board, Nashville. 35 cents. H.L.L.

Donn Fendler, by Joseph B. Egan.

Here is a book which every boy will read with profit and pleasure. It is a true story of the experiences of a twelve-year-old boy lost for nine days in a Maine wilderness. Many will recall reading in the newspapers of the search for Donn Fendler, after he became separated from his father, brothers, and friends on Mount Katahdin, last July. After he had been given up for lost, he finally stumbled into a little camp twenty-eight miles from where he had disappeared, his feet swollen and cut, and his emaciated body covered with scratches and insect bites.

What makes the book especially worthy of recommendation to Sunday School boys is that all through his story, Donn relates his simple trust in God and his daily prayers for strength and deliverance. The book is beautifully illustrated, and there have been four printings of its contents in the last three months.

123 pages. 5 $\frac{1}{2}$ x 8 $\frac{1}{2}$ inches. Welles Publishing Company, Wellesley, Mass. \$1.00. C.H.B.

An Hour with David Livingstone, by Walter McCleary.

Factful, though necessarily brief, this sketch gives a balanced résumé of the contribution which this distinguished explorer and missionary made to the world's knowledge of Africa. It also records the heroic sacrifices which spurred its opening to missionary, trader, schoolman, and administrator, and brought the sainted ministries of healing, peace, and comfort to the heart of its fear-ridden tribes.

21 pages. 3 $\frac{3}{4}$ x 6 inches. Zondervan Publishing House, Grand Rapids. 10 cents. J.R.R.

Christian Giving, by Clarence Edward Macartney, D.D.

The fact that this is the second edition of the booklet gives evidence of its worth to those who are interested in the important subject of giving. It is a sermon preached by this well known pastor, and deserves our commendation.

16 pages. 5 x 8 inches. Zondervan Publishing House, Grand Rapids. 15 cents. E.S.M.

He Lives, by C. Ernest Tatham.

This is a precious little book opening up in a fresh and appealing way the resurrection appearances of our Lord. The author has written on this theme not only in the cold light of critical investigation, but also out of the glow of a loving and adoring heart, and with a mind richly stored with the treasures of the Scriptures which testify of Christ.

80 pages. 5 x 7 $\frac{1}{4}$ inches. Pickering and Inglis, London. 40 cents. M.I.R.

Frankincense and Myrrh, by Jessie Wilmore Murton.

A little book of "inspirational religious poems," written by one who was "honored by her own state of Michigan by her selection as first poet laureate of the Michigan State Federation of Women's Clubs." The book is small and the poems are short, but some of them are quite good and will bring comfort, joy, and inspiration.

57 pages. 5 $\frac{1}{4}$ x 7 $\frac{1}{4}$ inches. Zondervan Publishing House, Grand Rapids. 35 cents. E.S.M.

Meditations in the Psalms, by Erling C. Olson.

The author is the executive vice-president of the Fitch Publishing Company. On February 25, 1934, he began broadcast-

ing for a half hour each Sunday morning "Meditations in the Psalms," over WMCA of New York City, and later over some twenty other stations of the American Broadcasting System. This series was concluded on November 27, 1938, and is undoubtedly the first time the Psalms have been expounded over the air for such a long period of time. These meditations are now available in print.

It is one thing to undertake such a work; it is another thing to do it successfully. In the reviewer's opinion the author's two volumes on the Psalms make one of the most remarkable contributions to the devotional, immediately practical exposition of this great part of the Word of God to be published in the English language in the last half century. On every page are evidences of his vast reading in the literature pertaining to the Psalms, in economics, history, contemporary philosophy, poetry, and even in modern fiction. Furthermore, the books reveal Mr. Olson's sensitiveness to the problems of our day. His is a voice for this hour. He speaks concisely, penetratingly, in the language of today, though in very fine language. His style is at times almost classical.

Some of the subjects speak for themselves: "The Bookkeeping of Heaven," "The God for Depressions," "A Message for All Ages, or, Does Life Begin at Forty?" "The Jewish Problem," "The Night Life of a Christian," "A Psalm for a Dictator."

Through the more than a thousand pages is revealed a great love for the Lord Jesus, a clear conception of the meaning and significance and way of salvation, a remarkable insight into the Word of God. We commend the work not only to the Christian lay people of our country, but to unbelievers who are looking for light in the present darkness, and we would enthusiastically commend it to ministers as an example of what can be done when the Word of God is really studied, and how it can be opened precious to the edifying of aching hearts.

Two volumes, 528 and 522 pages. Fleming H. Revell Company, New York. 200 each. W.M.S.

The Baptist Pulpit Speaks, edited by J. F. Ellis, Th.D.

The list of contributors to this splendid volume reads like a "Who's Who" of Baptists in the South. It is inconceivable that a more representative cross section of the outstanding pulpites of the South could have been arranged. Some of the twenty-seven whose sermons are included are Dr. George W. Truett, Dr. Robert G. Lee, Dr. O. W. Taylor, Dr. L. L. Gwaltney, Dr. J. M. Price, and Dr. L. R. Scarborough. The minister who will carefully study the pulpit style of these noted preachers and the content of their messages, will be rewarded by enrichment of his own ministry. The book might well be placed in the hands of laymen, and particularly college and university students, who through it would come to see that there is a considerable weight of scholarship on the side of historic Christianity and its vital doctrines.

240 pages. 5 $\frac{1}{2}$ x 7 $\frac{1}{4}$ inches. Wm. B. Erdmans Publishing Company, Grand Rapids. \$1.50. C.B.N.

African Heroes and Heroines, by Carter Godwin Woodson.

An African speaks in this book, not as a historian, although he delves into history, but rather as one who sketches both history and biography. Neither approaches a rounded presentation of the subject. He hopes the curriculum of youth in quest

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of the dramatic will be enriched by his product. As history, it lacks balance, and as biography it exploits some Africans who have fought and struggled to maintain their traditions and possessions. In this he has rendered useful service. But why does he omit such valiants as Canon Apolo Kivebulaya, Kanjundu the Angola chief, and Paul "the Apostle of Banza Manteké"?

Practically all European and American traders, government administrators, and missionaries could have been put into the category of double-dealers. So the author would have us think, although no one in his senses would deny that they have made mistakes. He says, "Some of the so-called sainted apostles were only economic imperialists," and by this he evidently means the holiest among the mighty, for he says: "Livingstone went first to Africa in the name of God," and by implication the second time in the name of the Devil, for he says, "but later returned to serve the empire." Not until the author has won Livingstone's guerdon of deathless fame, will he be qualified to impugn his motives, or belittle the work of others like him who have made great sacrifices amid dangers and hardships to ameliorate the sad condition of members of his race, through the noble ministries of healing, education, economic betterment, and the proclamation of the saving gospel of Christ.

226 pages. 5 3/4 x 8 inches. The Associated Publishers, Inc., Washington, D. C. \$2.15. J.R.R.

Archaeology and the New Testament, by Stephen L. Gaiger, B.D.

The contribution of archaeology to an understanding of the Old Testament has often been described, but the light it has thrown on the New Testament in recent years is not generally appreciated. This handy volume is a clear and very interesting account of discoveries which Bible students will welcome. The author's discussion is scholarly and scientific yet strictly scriptural, while frankly weighing the possibility of error where evidence is insufficient for absolute identification. It

considers in turn the holy places of Jerusalem and Palestine and the many town ruins connected with the movements of Christ and Paul. Of special value and freshness are the chapters on "Inscriptions and Papyri" and "Early Christian Documents." Texts long familiar are shown to convey a new meaning as excavations reveal their Greek words were regularly employed in a sense unknown to lexicographers a generation ago. Eight half-tone plates, two maps, an index and bibliography will be found helpful.

194 pages. 5 x 7 1/2 inches. Macmillan Company, New York. \$1.40. H.E.S.

Salt Streak, by Florence Walton Taylor.

This book of 280 pages purports to be the story of Oregon and the old Northwest, but the first 180 pages concern American pioneers first met with at a great salt lick in the Middle West. Here two young people, Lacey Galbreath and Alexander Hogarth, a half-breed, fall in love. They do not marry because of the taint in his blood, but she becomes the wife of an ambitious politician, who is appointed governor of Oregon. However, Hogarth reappears at dramatic moments throughout the story, and in his will makes Lacey his heir to a considerable fortune. As the friend of the Indian, Hogarth clashes with the domineering governor, and the latter is finally dismissed from his high office. The practical sense of the wife forestalls disaster by pre-empting land upon which they settle and become self-sustaining, but with the promise of prosperity a vengeful Indian ends the ex-governor's career. The story does not end there, it goes on to a dramatic finish.

The jacket says, "No need to speculate on how much you will enjoy this story—just read the opening pages." We did just that, but there was no charm for us until we read it through—to find, when all the pieces had been fitted together, evidence of a destiny that shapes our ends, and that a superintending Providence makes all things work together for good.

280 pages. 5 1/2 x 8 1/4 inches. Fleming H. Revell Company, New York. \$2.00. J.R.R.

New-Style Family Bible.

This is a new venture in the publication of Bibles. The usual complaint that Bibles appear in print too small for many eyes cannot be made against this edition. It is easy on the eye. The text is the beautiful version of the so-called King James translation; but important changes in the Revised Version are noted in the excellent concordance attached to this Bible. Some mention should also be made of the marginal references. This Bible claims 60,000 of them, which is larger than the average in other Bibles. Then there is the excellent "History and Contents of the Books of the Bible," which gives to the reader a panoramic view of the entire Bible. Special notice is taken of Old Testament passages quoted in the New Testament, and of the twelve maps, specially prepared for this Bible, printed in five colors; the map of Palestine is exceptionally fine, which gives both ancient and modern place names. The "Family Record" will be appreciated by many for both sentimental and practical reasons. There are four styles of binding, with prices varying.

1480 pages. 6 x 8 1/4 inches. The System Bible Company, Kansas City, Mo. \$9.75 to \$15.75. M.I.R.

The Progress of World-Wide Missions, by Robert H. Glover, M.D., F.R.G.S.

This book is the best thing of its kind, and its use as a textbook in numerous Christian schools, attests that fact. Having used it in the classroom for years with genuine appreciation of its merit, I have been hoping that the new edition would correct obvious faults and deficiencies. For example, on page 171 the author says, "Japan is still heathen, grossly and per-

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sistently heathen." On the next page he says, "That wherein Japan is no longer heathen, she is predominantly non-Christian." In the same paragraph he says, "While weaning her great student body of 600,000 youths away from the religions of Japan . . ." But is she? Does her insistence on shrine worship carry that implication? Usually his study of a country concludes with a statistical table showing the results of missionary operation—a valuable feature. Africa is certainly one of the important mission fields of the world, but no statistical table appears at the close, nor anywhere in the chapter, on that subject.

The world is in a state of flux and transition, and this is obviously not the time for it, but the book needs a thoroughgoing revision in the light of the added missionary information which has become available since it was published sixteen years ago. Some changes have been made, to be sure, but nothing, in our judgment, commensurable to the need.

418 pages. 6 1/4 x 8 1/4 inches. Harper & Brothers, New York. \$2.50. J.R.R.

The Key to the Psalms, by Sylvester Vernon Williams, M.A.

This book is a devout and spiritual unfolding of the psalms of Israel. It is a pleasure to read it, because it says in few words what others say in many words. Introduced by two bishops of the Methodist Episcopal Church, men of known piety and scholarship, is a sufficient guarantee of its value. Personally, the reviewer, whose mouth was made to water with eagerness to learn more of various psalms commented on in this book, wished that the writer had not stopped so soon in his unfoldings. Whether the words "the key" are appropriate is a question the instructed

(Continued on page 410)

Institute and Alumni

John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.

A RECORD ENROLLMENT

On January 24, there were 513 men and 485 women reported in the Day School. Of these, 838 are continuing, 40 are former, and 120 are new students. This total of 998 is an all-time record. Last term approached it with an enrollment of 980. The total for Evening School January 19 was 941, which was 24 more than for the corresponding period of last year.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, March 10, Chicago Gospel Tabernacle, Chicago, Ill.; March 18, Presbyterian Sunday School Superintendents Association of Philadelphia and vicinity.

Dr. Harold L. Lundquist, March 24, Elim Free Church, Chicago, Ill.

Dr. Max I. Reich, March 5, 6, 7, Grove Avenue Baptist Church, Racine, Wis.

W. P. Loveless, March 2, Fox River Valley Fellowship, Naperville, Ill.

R. E. Stewart, March 10, First Christian Church, Wakarusa, Ind.; March 31, Cicero Bible Church, Chicago, Ill.

RECENT SPECIAL SPEAKERS

Vance Havner, Bible teacher, Charleston, S.C.; Jacob Peltz, general secretary, International Christian Hebrew Alliance; Dr. Oswald J. Smith, pastor, People's Church, Toronto, Ont.; William Troup, pastor, Evangelical Reformed Church, Akron, Ohio.

FROM FIELDS AFAR

Jesse A. Warnken '29, and Mrs. Warnken, 30, Bria, Oubangui-Chari, French Equatorial Africa, are kept in touch with world events by radio, and their alma mater through the Moody *MONTHLY*, both of which they prize. They rejoice in a native church which sends out its evangelists to outlying districts. It has contributed to the cost of erecting three chapels, which are centers of light in heathen darkness; it also assists in the maintenance of two full-time evangelists. "It is not a rare sight to see the evangelists return from itineraries with arms full of odd-shaped objects, representing some god or spirit, charm or 'good-luck' piece."

Harvey Shaw '32, and Mrs. Shaw (Vera L. Edwards '30), also writing from Bria, Oubangui-Chari, F.E.A., tell of a bundle of fetishes surrendered by a Mohammedan man and his wife to one of their itinerating evangelists, with the request that it be placed in the Bria chapel as a testimony to their new-found faith in the

one true God. It cost the equivalent of four months' wages, and was intended to procure for the possessor an entrance into heaven. The Shaws also give thanks for the outpouring of God's blessing upon the people at an outpost one hundred miles distant, which occurred in one of the new chapels already mentioned, which is in charge of an evangelist.

J. Ellsworth Dade, Jr., '37, is now located at Apartado 402, Maracaibo, Venezuela, S. A., where he is a missionary working under the direction of the Scandinavian Alliance Mission, having sailed for the field on December 1, 1939.

James Bisset '38, and Mrs. Bisset (Charlotte E. Pearsall '38), also Lewis Doty '38, and Mrs. Doty (Helen M. Shriner '29), were scheduled to sail from San Francisco on February 9, for work in Kenya Colony under the Africa Inland Mission.

Timothy Pietsch '35, late in October moved his family from Fukuoka, Kyushu, over six hundred miles to 37 Aoi Cho, Higashi Ku, Nagoya, Japan, where he is principally engaged in rural evangelism. One of the largest shrines is located at Nagoya called Atsuta, where an ancient sword is worshiped. About sixty miles distant is Ise the seat of Shintoism, where the sun-goddess is enshrined. "At our back door," says Mr. Pietsch, "is a shrine where candles are kept burning all the time in memory of the dead. In all the homes around us are god-shelves where the members of the family bow every morning. It is from homes like these that the boys and girls come to our Sunday School."

Reuben A. Torrey, Jr. '12, who is working under the Presbyterian Board in Tsinan, Shantung, China, was elected moderator at the annual meeting of his presbytery. He says that despite the terrible war raging in that afflicted nation, a large number of Chinese are turning to Christ.

William F. Sirag '33, Singkawang, N.E.I., writes that since the death of Greet Van't Eindt '27, in May, 1935, he is the only Institute alumnus missionary in Borneo, and that he knows of only two other Institute alumni working in the East India Archipelago, one in Java and the other in Amboina of the Molucca group. Singularly his call came through a pamphlet which he discovered in the Moody Church library. He confirms other testimony to the entire accessibility of the Dyaks to the gospel. He regrets that with the doors wide open and no governmental restriction, there is no "faith mission" operating in the Netherlands East India Archipelago with its eighty million inhabitants.

Horace D. Murfin '32, and Mrs. Murfin (Ida Green '33), have returned to their field in Sobral, Ceara, Brazil, S. A., under the Brazil Gospel Fellowship. They are praising the Lord for His leading and blessing.

Captain Norman W. Taylor '21, and

Mrs. Taylor (Geraldine Ely '21), are on furlough—during the rigors of winter at 316 Mission Road, Glendale, Calif. Mr. Taylor and several of his children have passed through trying hospital experiences, but have all returned to good health. These deep trials gave God a chance to prove what He could do. Mr. Taylor now has a competent associate in his work among the soldiers, Sr. H. Llopis, for whom he asks special prayer. This man also carries the gospel to the prisons and distributes literature in trains and busses.

Roy Shaffer '21, and Mrs. Shaffer (Ruth Thiers '20), write from "somewhere in Masailand," Kenya, East Africa, that although the war has imposed restrictions, they are carrying on as usual, much encouraged by the erection of several chapels, the fruit of "real indigenous churches." They are looking forward to the founding of a Masai Bible School. Thus, after a generation of unresponsiveness, the ice-blockade seems to be melting in the hearts of these proud, militant tribesmen.

Esther Blowers '23, is a missionary of the Evangelical Union of South America. Three years ago she founded the Bethel Bible Institute of Mamanguape, in the State of Paraiba, Northern Brazil, which has produced its first six graduates. Besides this she has been carrying a heavy schedule of evangelistic responsibility. Miss Blowers is a product of the Institute Missionary Course, and presents fresh evidence of the value of this training. Her society rejoices over "the marvelous work" which she has been permitted to do, and hopes that the strenuous years back of her achievement may soon be crowned by a much-needed furlough.

Eva M. Hewitt '29, is stationed at Campbellpur, Punjab, India, in a country where 98 per cent of the people are Moslems. She writes, "The past year there have been many inquirers, and just now three are seeking, and others are very interested. One boy has come to church a few times, and his friends cut him and call him a Christian. It means that there is nothing but hardship ahead. Yet they come, attracted by God's power and Christ's beauty."

STUDENTS OF OTHER DAYS

Dorothy Russell '19, of the Carolina Mountain Fellowship, writes from Bakerville, N.C., of how much their ministry meant to about two hundred and fifty children in three Sunday Schools during the Christmas season. She also mentioned logging camp services which aroused much interest.

Walter B. Smith '39, is associational missionary for the Reynolds County Baptist Association, with headquarters at Ellington, Mo.

S. R. Goodman '36, taught evangelism and acted as secretary at the Atlanta

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(Ga.) Bible Institute during the latter part of last year. He also supplied several pulpits while there, with blessing to himself and others.

C. S. Colburn '94, and Mrs. Colburn (Nannie B. Wilson '94), who reside at 1977 Garfield Avenue, Kansas City, Kan., were students at the Institute during Mr. Moody's day, and have happy memories of the use to which he put their musical gifts.

Charles F. Hart '22, and Mrs. Hart (Sarah E. Lester '19), relinquished their work at the Morral, Grand Prairie, and Wyandot Baptist Churches, where they had labored more than five years, and on January 7 began work in the pastorate of the West Mansfield (Ohio) Baptist Church.

Kenneth G. Rogers '26, pastor of the First Methodist Church, Mount Dora, Fla., writes, "I shall ever be grateful for the Bible training I received and the happy associations I had while at the Institute."

Constantine Lewshenia '36, is engaged in home mission work under the direction of the Russian Christian Relief Society, Peter Pleshko, general director. He has the privilege of ministering the gospel to scores of Russians, and covets the prayers of God's people.

Ralph E. Gronseth '21, has accepted a call to the pastorate of the First Baptist Church of Crawfordsville, Ind.

Kathryn MacKenzie '17, under the Presbyterian Church, U.S., Comfort, Boone Co., W.Va., finds work in the mountain sections interesting. She teaches nine classes weekly in the public schools and reaches six hundred children. She also conducts a children's meeting, dispenses medicines, gathers in clothing and has a "helping hand sale" once a month. The Sunday School averaged ninety-five during 1939. Miss MacKenzie qualified for the home field through a term of service as a foreign missionary in Africa.

Recently, Henry P. Douglas '25, was called to the office of director of Christian education by the Buena Memorial Presbyterian Church of Chicago, who signalized that action by a "recognition service" at the church Sunday evening, January 28.

The Southeastern Wisconsin Fellowship met at Racine, January 9, and elected Mrs. F. C. Grunewald (Jessie Fobister '10), president; Edward Lehman '37, vice-president; Elva Haas '38, secretary-treasurer. Morris Johnson, pastor of the Racine Gospel Tabernacle, ministered the Word unto edification.

John Schimmel '35, who was pastor of the Custer Park (Ill.) Baptist Church and Highland Parkside Community Church, Joliet, Ill., recently became the minister of the First Baptist Church, Byron, Mich.

The Doreán Tract Depot, 5751 N. Mason Ave., Chicago, Ill., of which the late W. Taylor Joyce was president, is continuing its ministry under the guidance of William A. Turnquist '20, director. The depot is distributing W. R. Newell's tract entitled, "Paul's Gospel." Copies are available to anyone who will distribute them.

Cartoon

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Herman Wm. Flemming '37, has been pastor of the Grace Baptist Church, Independent, Richmond, Calif., since May, 1938.

BORN

To William F. Sirag '33, and Mrs. Sirag, a son, Paul Frederick, August 31, 1939, at Singkawang, Borneo.

To N. B. Barrow '33, and Mrs. Barrow (Alice Herget '35), a daughter, Jane Elizabeth, October 23, 1939, at Kinston, N.C.

To Ralph R. Tuley '39, and Mrs. Tuley (Roberta Isabelle Lewin '38), a son, Ralph Lee Tuley, August 19, 1939, at Chicago, Ill.

To Dr. Paul H. Brown and Mrs. Brown (Raunie S. Seline '35), a daughter, Raunie Leilani, January 10, at Honolulu, Hawaii.

To Glenn R. Blossom '37, and Mrs. Blossom '37, a daughter, Ruth Marietta, September 30, 1939, who passed away to be with the Lord, January 4.

George C. Kraft '35, and Mrs. Kraft (Pearl Strot '33), a son, George Charles, Jr., November 14, 1939, at Chengtu, Szechuan, China.

To James Russell '39, and Mrs. Russell (Darlene Wall '38), a daughter, Gertrude May Wall, January 17, at Upata, Venezuela, S. A.

MARRIED

Irvine Robertson '38, and Ila Carlisle '38, November 16, 1939, at Gonda, U.P., India.

Robert R. Lewis '39, and Jewell Evans '38, December 25, 1939, at Wardsville, Wis.

Irving Karl Bruhn '39, and Evelyn Victoria Swanson '40, December 30, 1939, at DeKalb, Ill.

Lester E. Pipkin '39, and Gretchen Hartz '39, August 15, 1939, at Minnetonka Beach, Minn.

AT REST

Mrs. Elmer H. Peterson (Ruth Virginia Shelton '38) was called into the presence of the Lord December 29, 1939, from an attack of purulent meningitis, a form of pus formation in the membranes of the brain, determined by an autopsy. She and Mr. Peterson '38, were visiting his parents in El Paso, Tex., when the end came after an illness of only three days. Many will remember Mrs. Peterson for her winsome Christian character and true devotion to Christ. With her husband she was looking forward to missionary service in China under the Scandinavian Alliance Mission, when she received the higher call. The circular letter announcing her death is eloquent of the same devotion. Mr. Peterson writes, "I am more desirous than ever before to be in China." We commend him and all the bereaved to the sufficiency of God's grace.

Sadie Lea Weidner '97, of the Mino Mission, Japan, died at sea, December 24, 1939, while on her way home to America.

William H. Swann '12, pastor of the Methodist Church of Darlington, Mo., was instantly killed in an automobile accident on November 28, 1939.

William Murphy '00, died at Grand Rapids, Mich., December 30, 1939.

Mrs. J. Coy Roach (Carolyn Margaret Carr '16), died January 1 at the Macoupin County Hospital in Carlinville, Ill. She was a registered nurse out of the Springfield (Ill.) Hospital, and held membership in the Third Presbyterian Church of that city.

Clarence Cecil Harvey '06, died December 14, 1939, at Mitchell, S.D.

William A. Smoot '91, died December 17, 1939, at Council Bluffs, Iowa.

George Brown Wood '96, came to Chicago from Manchester, N.H., in 1894. Following his Institute training he entered the employ of the Bible Institute Colportage Association, a connection which continued for thirty-seven years. Thousands of Institute alumni will remember him as the genial and obliging manager of the book store. For many years Mr. Wood was superintendent of a Chinese Sunday School on the South Side of Chicago. In crossing North LaSalle Street on January 15, he fell and broke his hip and was taken to Henrotin Hospital. A week later he found glad release to appear in the presence of the Lord whom he loved and served for fifty years. Interment in Rosehill Cemetery, Chicago.

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MCCORD MEMORIAL

At the suggestion of a listener it has been decided that the Novachord, on trial in the W-M-B-I studios for the past several months, will be purchased as a memorial to the late Iris Ikeleir McCord, so long associated with the ministry of this station. More than half the needed funds for the purchase of the instrument have already been received from friends of Mrs. McCord. Gifts are still coming in, and it is expected that the entire

amount will be contributed in a short time.

The Novachord, though smaller than a grand piano, is capable of simulating the tones of a variety of musical instruments, including the Hawaiian guitar, piano, organ, trumpet, English horn, cello, violin, and a number of others.



One of the Home Hour groups heard over W-M-B-I. Left to right: Frances Youngren, Alice Unkefer, Mrs. Kenneth S. Wuest, and Mrs. Edward Straight.

TRACT-OF-THE-WEEK

Unusual interest already manifested in the Tract League broadcasts this year will be heightened in March by the inauguration of the W-M-B-I Tract-of-the-Week plan. In accordance with this new plan, a weekly tract, carefully selected and specially prepared for W-M-B-I, will be offered to listeners at nominal cost, so that by the opening of the tract season, those interested may have a goodly supply on hand. Helpful suggestions as to methods of distribution

will be made each week on the Tract League broadcasts.

ETHER ECHOES

The Chicago Staff Band of the Salvation Army, "the band with a sacred message," begins a series of bimonthly broadcasts over this station on March 31. The band, a favorite with W-M-B-I listeners, will be heard in concerts on the following dates: March 31, April 14 and 28, May 12 and 26, and June 9.

W-M-B-I's new broadcasting schedules, January through April, are now available upon request.

March 17 marks the final broadcast this year of "Let's Go Back to the Bible." The program, featuring a message by Dr. Will H. Houghton, has been heard each Sunday since September 24 over a chain of stations.

Recent additions to W-M-B-I's broadcasting schedule include: Story Time for Boys and Girls, Trophies of Grace, Decision Time, Glory Moments, Musings at Twilight, an additional Hymns from the Chapel program, new String Ensemble broadcasts, and a program of Novachord music.

Reactions to the early morning broadcast—6:00-7:00: "The early morning broadcast was a happy inspiration." . . . "I surely do enjoy that hour from six to seven, and since you have been on at that time it's even easier to get up in the morning." . . . "Just a line to say I do greatly appreciate the new morning worship program." . . . "I'm so glad W-M-B-I is on at 6:00 o'clock in the morning. I leave for work at 7:00 o'clock, and it is a blessing to listen to the songs before leaving."

Here's another testimony from a listener: "These programs are wonderful and have surely played a tremendous part in my finally reaching a decision to accept the Lord Jesus as my personal Saviour."

MONTHLY PROGRAM OF STATION W-M-B-I
Central Standard Time**Sundays, March 3, 10, 17, 24, 31**

- 6:00 A.M.—Grace Notes
- 11:15 A.M.—Morning Meditation
- 11:30 A.M.—Sanctuary
- 11:45 A.M.—Moody Church
- 12:30 P.M.—Organ Recital
- 1:00 P.M.—Missionary Echoes
- 1:15 P.M.—Melody and Message
- 1:30 P.M.—Chain Program
"Let's Go Back to the Bible"
- 2:00 P.M.—Round Table
- 2:15 P.M.—Unison Choir

Mondays, March 4, 11, 18, 25

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Shut-In Program
- 12:00 M.—Midday Hour
- 3:00 P.M.—Bible Study
- 3:30 P.M.—Songs of the Gospel
- 3:40 P.M.—Gospel in Print
- 4:00 P.M.—"Dr. Quiz"
- 4:30 P.M.—Wonderful Words
- 4:45 P.M.—Message
- 5:00 P.M.—Child Evangelism Fellowship
- 5:15 P.M.—String Ensemble
- 5:30 P.M.—Decision Time
- 5:45 P.M.—Melody Moments

Tuesdays, March 5, 12, 19, 26

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Radio Sketches with Song
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—The Dean's Quarter Hour
- 3:15 P.M.—Institute Students on the Air
- 3:30 P.M.—Headlines and Highlights
- 3:45 P.M.—Golden Nuggets
- 4:00 P.M.—Hymns from the Chapel
- 4:15 P.M.—Tract League
- 4:30 P.M.—Foreign Language

Wednesdays, March 6, 13, 20, 27

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Home Hour
- 11:10 A.M.—Chorus Time
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Radio School of the Bible
- 3:30 P.M.—Hymns You Love to Sing
- 3:45 P.M.—Question Hour
- 4:15 P.M.—Light for Weary Hearts
- 4:45 P.M.—Storytime for Boys and Girls
- 5:15 P.M.—String Ensemble
- 5:30 P.M.—Glory Moments
- 5:45 P.M.—Musings at Twilight

Thursdays, March 7, 14, 21, 28

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Music Faculty Program
- 10:45 A.M.—Echoes from the Mission Fields
- 11:15 A.M.—Missionary Music
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Radio School of the Bible
- 3:30 P.M.—Birthday Program
- 4:30 P.M.—Scandinavian Period

Fridays, March 1, 8, 15, 22, 29

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Pastor's Hour
- 11:00 A.M.—Friday Morning Songsters
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Radio School of the Bible
- 3:30 P.M.—Keyboard Harmonies
- 3:45 P.M.—International Sunday School Lesson
- 4:15 P.M.—Devotional Music
- 4:30 P.M.—Hebrew Christian Broadcast
- 4:45 P.M.—Novachord
- 5:00 P.M.—Trophies of Grace
- 5:15 P.M.—String Ensemble
- 5:30 P.M.—Message
- 5:45 P.M.—Hymns from the Chapel
- 1:00 A.M.—"Midnight Hour"

Saturdays, March 2, 9, 16, 23, 30

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—K.Y.B. Club
- 11:15 A.M.—Teen-Age Bible Study
- 11:30 A.M.—Church School Period
- 12:00 M.—Young People's Hour
- 3:00 P.M.—Radio School of the Bible
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"Go Tell My Brethren"

(Continued from page 366)

So the apostle Paul followed in the footsteps of the Master and went everywhere, first to the Jews and then to the Gentiles. He did it in spite of persecution, which he had to endure from both (II Cor. 11:26). Triumphant he testified, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1:23, 24). In later years he testified boldly to the effect of the gospel, that it proved the power of God unto salvation, first to the Jew and then to the Greek.

The happenings on Calvary nearly two thousand years ago are scarcely known to the Jew today. Misled by blind leaders, he never hears the truth concerning Jesus of Nazareth as the everlasting Son of God. Misrepresentations and tales concerning the Lord Jesus keep him in utter ignorance. The Bible is a sealed book (Isa. 29:9-14). The religious Jew is not permitted to study the prophetic books. Isaiah 53 is interpreted as if Israel were the suffering nation instead of prophesying the coming of the Messiah. While a certain portion of the *Tora*, the Law of Moses, is read each Sabbath in the synagogue, it is never explained to the congregation, but simply recited in a monotonous singsong.

The New Testament tells us that the veil of Moses covers the Book, the eyes, and the heart of the people (II Cor. 3:14-16). But thank God for the wonderful promise that this veil can be removed by turning to the Lord. But "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14). Therefore, the divine injunction, "Go tell my brethren," should find a strong response in the hearts of His witnesses today.

Conviction of ignorance is the doorstep to the temple of wisdom.—C. H. Spurgeon.

Book Notices

(Continued from page 405)

reader will have to answer for himself. It is undoubtedly "a key." But the psalms have a letter meaning, an inner meaning, and an inmost meaning, like body encasing soul, and soul enshrining spirit, and each has its own key which unlocks its secret treasures. But then this book claims to give the general reader an introduction only, and as such we heartily recommend it.

157 pages. 5½ x 8 inches. Chapman & Grimes, Boston. \$1.00. M.R.

When Christianity Was New, by Robert E. Speer.

This series of studies of early Christianity comes out of lectures delivered last year at the summer school of the San Francisco Presbyterian Theological Seminary. They are based on the Vernon Moore Foundation, one of the requirements of which is that the lectures shall be given only "by men who are known as sincere believers in what is known as the evangelical Reformed faith."

The author examines the position of Christianity in relation to the Church in the home, social and economic questions, race problems, other religions, and the place of Christ in the early Church.

Dr. Speer stands stiffly for the uniqueness of Christianity as a supernatural revelation; denies it a place in the category of religions as something entirely above, beyond and apart; and takes a strong position as to the full deity of Jesus Christ. Like all his writings, the man infiltrates his expressions, and to know the man is to feel the power of his rhetoric. Herein he stands forth as the believer pre-eminent in all the vital forces of early Christianity.

192 pages. 5½ x 8¼ inches. Fleming H. Revell Company, New York. \$2.00. J.R.R.

The Creedbuilders, by Robert Harris Gearhart, Jr., D.D.

The author's approach to the study of the historic creeds integrates the concept of large land area exploration. He shows how the work of each separate explorer has a definite bearing upon all that sum total of detail which enters into that never quite finished product which we call a map. It is ingenious and quite suitable. Evidently it was written for young people. That other study of the creed by another finely qualified Lutheran writer, Dr. Charles M. Jacobs, will go farther in satisfying the mature mind. Both are valuable in their respective spheres, however.

67 pages. 5 x 7 inches. United Lutheran Publication House, Philadelphia, 75 cents. J.R.R.

God's World of Tomorrow, by William Ward Ayer, D.D.

The subtitle, "Meditations on God's World to Come, in the Light of Man's Present World's Fair," indicates more clearly the meaning and content of his message. While it is fundamentally sound, many scholars and readers will take exception to certain statements which might have been more accurately and perhaps more wisely made.

59 pages. 5¾ x 7½ inches. Zondervan Publishing House, Grand Rapids. Paper, 25 cents. E.S.M.

Amos, by B. A. Copass, D.D.

This is a brief discussion of the prophet Amos and his message to Israel. It is not purposed to be an exegetical study of the book, or a biographical study of the prophet; but it does in an excellent manner set forth the significance and work of the prophet in a time of great need and moral degradation among his people. Amos is depicted as a dynamic preacher at a time when vigorous preaching was needed.

99 pages. 5 x 8 inches. Broadman Press, Nashville. 75 cents. E.S.M.

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*Trouble cannot linger long
When the year resumes her song;*

*Losses turn to gain when spring
Sets the south wind whispering.*

I Was a Refugee

(Continued from page 367)

eternal tragedy to be without heavenly citizenship and not to have accepted the Lord Jesus Christ as Saviour. Paul wrote the Philippian Christians, "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). He wrote the Romans that the passport of this eternal citizenship is given us as Christians by the Holy Spirit, "The Spirit himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). The word for "children" in the Greek means "born ones." Many of us are American citizens because we are born into its privileges, and, also, many of us have experienced that second birth of which Jesus spoke to Nicodemus, for the Holy Spirit has revealed to us the Saviour who died for our sins, whom we have accepted by faith. Hence, our citizenship is in heaven.

WHEN WE EMBARKED on our American freighter, we were relieved and happy. We were flying under our own flag, as the Christian is covered by Christ's sacrifice upon the cross. We were leaving the blackout for a country of light, war for peace. When the Christian goes home to his Lord, he is escorted by the Captain of his salvation, and leaves behind the blackout of sin and sorrow for the light eternal. "But thanks be to God, which giveth us the victory

through our Lord Jesus Christ" (I Cor. 15:57).

As Christians we may be strangers in the world—away from home; but, also, as Christians we are pilgrims—going home.

Americans abroad are required to register once in six months with the nearest consulate, to retain their citizenship. Our danger is that we feel too much at home in this world. The heavenly citizenship is lost to view when one does not keep in close touch with the Lord.

Man is homeless until he finds a home in God. I went to see a refugee in a Paris hospital who had tried to take his life and had almost succeeded. He had been informed that a British visa would be available for himself and for his wife, who was still in Vienna. It meant the re-establishment of his home and a homeland for his family and the opportunity to work. For some reason the visa was cancelled at the last minute, and the despairing man shot himself. I talked with him as he was in the midst of months of convalescence. I told that homeless man of the One who said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). When he got a vision of the Man of Calvary who had died for him that he might be forever at home, joy filled his soul and overflowed into his face. We prayed together. He asked for a Bible in his own tongue. He was ready to face a homeless life here because he had a home in the Father's house and citizenship in heaven.

Forsaken!

(Continued from page 364)

fact will make you say,

"My Jesus, I love Thee,

I know Thou art mine;

For Thee all the follies of sin I resign."

And if you are not saved, if you have never placed your heart faith in the Lord Jesus as your own personal Saviour, do you not see God's love for you, and the awfulness of your sin, and your need of a Saviour? Will you right now receive Him as such?

How Pearls Are Made

Proverbs 10:12

By Louise B. Barrett, Augusta, Ga.

I'm just a little oyster,

But making pearls, you know;
A foe has crept into my shell—
He irritates me so.

But I must take and cover him,
And keep him there to show
That out of irritating things,
A lovely pearl can grow.

A good many preachers say I am lowering the pulpit. I am glad I am. I am trying to get it down to the level of men's hearts.—D. L. Moody.

I have been a regular reader of MOODY MONTHLY for two years. It has always appealed to my heart and my mind with its purely orthodox Christian materials. It is full of spiritual research, up-to-date in its dealings with spiritual situations in the world and endeavoring in a sincere way to contribute to the cause of our Lord and Saviour Jesus Christ.—W. B., The Synod of the Nile, Egypt.

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